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ALSO ARTICLES ON

THE KINGDOM OF GOD MOVEMENT

BY T. KAGAWA

THE PEACE MOVEMENT

RELIGIOUS LIBERTY

AND

THE BUTTERFIELD CONFERENCE

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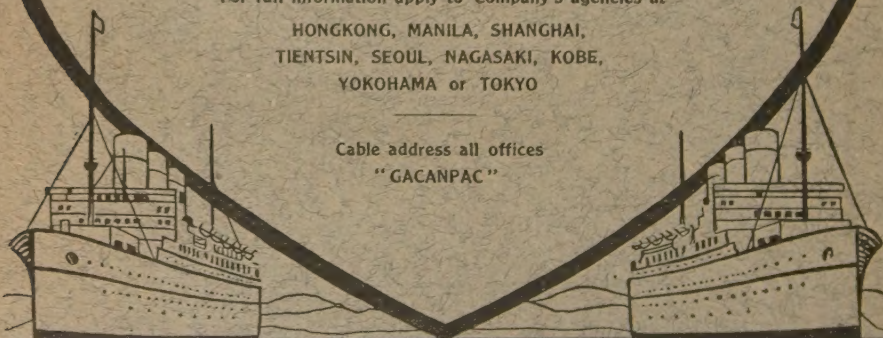
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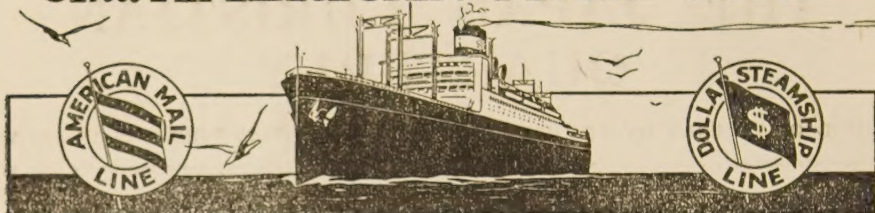
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EDITORIAL NOTES

THE PRESENT SITUATION OF CHRISTIAN EDUCATION.

The present issue of the *Japan Christian Quarterly* is devoted to the subject of Christian Education in Japan. This is in part due to the fact that a strong delegation under the auspices of the International Missionary Council will shortly be paying a visit to study and advise on the situation. But it is even more the result of a general feeling that all is not well with this side of the Christian mission in Japan. It is not our intention in these notes to give advice on the subject; such advice is given in the columns that follow by men and women who are qualified to speak. Nor is it our intention to pass criticism, though we cannot but regard as significant the growing spirit of dissatisfaction with things as they are. Some weaknesses of course have long been obvious, but the tendency has been to leave them as an inevitable result of circumstances over which Christian educators have no control; but to-day the question is being asked seriously as to whether these circumstances are not threatening the very *raison d'être* of Christian education. Two suggestions seem to be outstanding in the minds of those who have given their best thought to the subject. One is the need of a drastic reduction of numbers; the other is a fearless policy of unity. For the future of Christian education we believe the two must stand or fall together; but it is certain that either, if carried into effect, will require courageous action. The serious question is, Are the churches and mission boards going to allow such action to be taken?

THE CRISIS BEFORE THE CHRISTIAN CHURCH.

One of the most disturbing features of the present situation is that Japan, unconsciously may be, is looking wistfully to Christianity for a lead and such a lead is not forthcoming. The failure of the much heralded anti-religious movement is evidence that the nation as such is not disposed towards a material basis for society, despite the advance of Communism. Why then is it that Communism is making such rapid progress while the Christian church is almost standing still? Last year, the first year of the Kingdom of God Movement, the Protestant churches, increased by under 8000 while the population grew by over 800,000.

We venture to think that there are two main reasons. In the first place Communism has before it certain definite ideals for the uplift of society. However much we may disagree with its tenets, we must admit this fact. It is here that the Christian churches as such are still relatively weak. As was pointed out at the Jerusalem Conference they need "a new world view of life a Christianity newly formulated and newly lived for the world of to-day."¹ It is of course true that in the fight against certain social evils Christians have taken the lead, but in enunciating positive principles for the reconstruction of society, as the Soviet have done, they have lagged behind. Christ's message of the Kingdom is not given the emphasis to-day that He gave it. In their life of Lord Shaftsbury the Hammonds point out that "Shaftsbury never thought that the rich had fulfilled their duty to the poor when they had given them a cheap copy of the Bible and a few improving tracts. He set to work to try and put destitute men and women on their feet."²

It may of course be argued that the smallness of the church prevents it having the influence on public opinion that it should. This of course is true, but it is not all. The Communist Movement in Japan started from a very small beginning; Lord Shaftsbury had to fight much of his battle single-handed; it was a very small body of whom the complaint was made that they "have turned the world upside down." If the Christian church were to stand fearlessly in deed as well as word for love as the basic principle of society, she need not worry about her influence on public opinion. It is in this

¹ *Kramer*. Jerusalem Meeting Report i. 347 f.

² *Hammond*. Life of Lord Shaftsbury. 250 f.

fact more than anything else that the secret of Dr. Kagawa's influence with the masses lies. We venture to think that it is far greater outside the churches than within.

The second reason for the progress of Communism is that it has never hesitated to demand sacrifices of its followers. All along it has had to fight for its existence. The result is that the men in the universities and the labour world, who have been captured by it are not the 'duds,' but the best. Many of them are of the stuff of which heroes are made; they have faced torture and martyrdom for their cause. On the other hand now that Christianity enjoys on the whole the good-will of the authorities and the church itself is established, it is tending to get more comfortable, certainly in the bigger cities. As a result of the desire for financial independence, it is composed largely of members of the *bourgeoisie*, instead of being the church of all. It is true that in general it pays its pastors a piteously low stipend, but it is demanding finer buildings; it is increasingly particular about the quality of the music and the training if not the message of its clergy. There is less of the heroic in its appeal.

Of course we missionaries must take our share of responsibility for this state of affairs; it is indeed our policy and our finance which is in part responsible. Just as peace has its perils no less than war, where there is no opposition a church tends to get soft and to pay too much attention to secondary things. One result has been a growth in the sectarian spirit, and that despite the unifying influence of the Kingdom of God Movement. One of the biggest churches is now in its grip, another while trying to give a lead on the subject of unity is timorous of fellowship lest it lose its distinctiveness, while a third holds to an antiquated theology which is out of touch with the knowledge and conditions of the day and tends to regard all other bodies as unsound. The whole emphasis is on self-preservation, a thing which is essentially un-Christian. We do well to take to heart the recent words of Mr. Stanley Baldwin: "the Church is much more likely to fail in the long run because it demands too little than 'because it demands too much of human nature.'"³

RELIGIOUS FREEDOM AND THE SHRINES.

We print on another page the digest of a statement issued by a committee of the National Christian Council on the subject of

³ Speech before the Congregational Church of Great Britain. May 1931.

religious freedom in Japan. Compared with other countries there is no doubt that the lot of Christianity here is a happy one. Even the obnoxious order of a conservative Ministry of Education promises to become defunct by desuetude. But the problem of the shrines still remains unsolved. When State Shinto was separated from the Shinto Religion and declared to be non-religious, there were many who realized that traditions are not so easily abolished by government decree; but they hoped that in process of time and by a gradual purging of its religious elements the day would come when every loyal Japanese could become a State Shintoist, whatever his religious faith. Many years have elapsed since that decree and the authorities have had ample time to eliminate those elements which give offence to other faiths, but nothing seems to be done. Indeed the old traditions are carried on to new shrines.

We had occasion recently to visit one of these State Shrines, which ministers to a large area not far from Tokyo. It is of prefectural rank. We made our way to the priests' offices. In front were arranged rows of boxes containing charms of every description, for warding off disease, for protection from fire and mad dogs, for help in child-birth, for success in business, even for driving away rats! In the background was a pile of boxes ready to be returned by post, each with its charm inside renewed by a religious ceremony for another year. As we examined them a couple of pilgrims arrived. They presented their charm for renewal and paid their fee. The priest made a note of their name and then made his way along to the main shrine to offer his prayers on their behalf. As he drew near he beat a big drum to warn the spirits of his approach. Then kneeling down before the emblems of their presence, he recited rapidly a list of names, punctuated by deep in-drawn breaths and bows. Then came another beating of a small drum at his side and the rapid recitation of a *norito* or Shinto prayer; more beating of the drums, more bows, and the ceremony was over, and the pilgrims returned with their charm made effective for another year. Primitive this may be, but it is religious nevertheless both in intention and in form.

It is hard to acquit the authorities of deliberate duplicity as long as they either allow such things to continue in a non-religious building or insist that such things are not religious. The Christian forces with the utmost charity cannot regard such things with indifference.

THE KINGDOM OF GOD MOVEMENT: ITS FUTURE PROGRAMME AND PHILOSOPHY

TOYOHICO KAGAWA

The Kingdom of God Movement is the third great national evangelistic campaign in Japan since the turn of the century. Though in both of the previous campaigns some denominations participated, some remained outside. This time excepting the Roman and Greek Churches and the new Holiness Church which has hardly had time yet to 'find itself,' all the denominations of any size are participating, representing a total of more than two hundred thousand believers altogether. This campaign is thus more adequate and more unanimous than any previous one.

Moreover, the nation is ripe for a great forward Christian movement. Millions of people who want to believe in the Gospel are remaining unreached. To this fact I can testify from my personal experience. After the earthquake of 1923 I preached for one hundred and twenty-four successive nights in the various churches of Tokyo, and received about 5700 decision cards from those who had decided for Christ in the meetings. In 1926 I preached in Osaka and received about nine thousand; and in 1927 I travelled about Japan and received fifteen thousand. From June, 1928, to June, 1929, I received twenty thousand. Meanwhile I had become so convinced by these experiences that Japan is ready for the gospel that I had appealed to the church, and it had decided to take up this matter. Since then the numbers have kept up correspondingly, and in the period of two and-one-half years up to July, 1930, I have received as many as fifty thousand decision cards. During a recent trip of only a little over a month, to North Japan and Saghalien, I have had about four thousand cards signed in my meetings.

It is evident that the Kingdom of God Movement was launched at the right moment. If we had waited until this year to start it, it would have been too late. Getting started before the anti-religious movement had gathered momentum it headed it off from the beginning, and is already nation-wide in its influence for Christ.

Consequently Imperial University professors are commenting on the belated anti-religious movement, calling it unnatural and expecting that it will not enlist much public support.

The timeliness and gratifying numerical reports of the Kingdom of God Movement should not, however, be misinterpreted. I have been told that some of our friends are counting up the statistics and computing the possibilities of winning a million new baptised Christians to the churches within the three-year period of 1930-1932. If the million are to be won in three years, the first year and a half which is already passed should yield a half a million! And by what magic can the last year a half of the campaign be made to bring forth the great majority which must be won before the million mark is attained! If anyone is in such a pitch of anxiety, I hasten to disabuse him. Three years is not nearly long enough to win the million, and it was never my idea of doing so within that period.

Then what is to be the future of the Kingdom of God Movement? Before that question can be satisfactorily answered, one must ask another: What *is* the Kingdom of God Movement? Is it the three years of cooperative evangelism now being conducted by the ecclesiastical authorities of the various denominations, organized in some ninety district committees, operating under the Kingdom of God Movement Central Committee?

No, it is not. This churches' three-year campaign is merely one of the elements in the total Kingdom of God Movement, and at that but a preliminary one. If it serves to unify the denominational differences sufficiently to create a *habit of cooperation* in a nationwide Christian programme, my hopes for it will have been satisfied. By no means do I expect the million new baptised Christians to be won to the churches by it. Nor do I myself anticipate being able to carry out the full programme during this first three-year period.

When the 1930-1932 three-year period shall have been completed, I look forward to what will be the real Kingdom of God Movement. By that time I hope the churches will have been sufficiently won to the point of view which I believe to be the true one that we shall be able to work shoulder to shoulder in carrying out the various elements of the programme—a programme which is based in every detail on tested experience.

By that time the church should be ready to work as a unity (though the old denominational machinery be still unchanged, except by the happy loss of its competitiveness); and this unit of several hundred thousand Christians will not be working alone. It will be reinforcing, or rather reinforced by the Labour Movement, the Farmers' Union, the Proletarian Political Groups, and to a large extent by the Government itself. To this impressive array of constructive forces should be added the Woman's Movement, which in these days is rapidly coming to its period of effective expression. Thus at least six different social forces, interacting and dovetailing may be distinguished in a total synthesis of creative possibilities for the building of a Christian society.

This Christian Society and nothing less is the goal of the Kingdom of God Movement. By Christian society we do not mean merely the level of attainment of any one of the so-called Christian nations. In all of these there are Christians elements, of which we are learning as much as is possible. Denmark and England, especially, have much to teach us. But our aim is the thoroughgoing Christianization of our community. We want to revive and to embody in permanent social organization the *Koinonia* of the Early Church, as recorded in the Acts. This wonderful early Christian fellowship, based on a spontaneous practise of the principle of the Cross in social economics, was all too evanescent. Yet because of it the apostles were able to give their testimony to the Resurrection 'with great power.' We shall not regain the fulness of their Pentecostal experience until we have re-incarnated Incarnate Love in an economic organization of society embodying the best light that has been vouchsafed by the Spirit of God through the two thousand intervening years of human labour and intellectual strivings.

It is idle therefore to speculate as to when the million new baptised Christians will be won to the churches. They will come at the exact moment, and no sooner, when the church reforms itself so as to fit their reasonable expectations. They are facing the problem of unemployment. What has Christ to offer them? They are facing the increasingly desperate struggle for existence even while retaining jobs at ever-lessening wages. They are facing Marxism, with its immense concrete experiment before their eyes in nearby Russia. They know more about Marxism with its concrete

gospel focussed on economic solutions than do most church members. Unless the Kingdom of God Movement offers them a better programme of economics,—better in theory, better in sustained action,—than does the Soviet, they cannot be expected to flock into the churches.

Can it do so? Is there anything better, as a method of emancipation, than the grim effectiveness of violent revolution? To some whose patience is exhausted history speaks in the negative. They point to the long record of wars for freedom. I am startled at the number even of earnest Christians, in China, in the United States, and elsewhere, who are today turning toward the Russian method as a solution. History says Yes! I protest. The Kingdom of God Movement has abundant historical precedent. History has hidden its most precious nuggets beneath those over-emphasized records of political wars and doctrinal controversies. Bit by bit we are unearthing this priceless history of Love, of the Brotherhood Movement, which has broken out again and again in spite of all opposition,—from the second chapter of Acts onward. Even the Communist Movement itself is a perverted imitation of that great Christian Fellowship!

And though its immediate results are remote from that early ideal, eventually we shall learn to be grateful even for the coming of Marxism. When in the Tenth Century Christianity lost its purity and accepted adultery, Mohammedanism came and purified Christianity. And when in the nineteenth century Christianity forgot the poor, Marxism came and caused us to think of them. If we had practised the Cross of Jesus, probably there would have been no need for Marxism to come. So I take the Marxian encroachment as a good thing. I welcome it.

Marx is a good social pathologist. He makes a diagnosis of the evils of the present order and shows us that everywhere its economics lack organization. Owing to the *laissez faire* system and the acceptance of competition and profit-seeking on an individualistic level, our world has hardly advanced yet beyond the jungle-stage. We have applied science to the exploitation of natural resources; but not yet to the organization of *production*, *distribution*, *credit*, and *consumption* of their manufactured products. We must hasten to take the next step, of *organization* of all these processes, and of their resulting human relations.

Marx fails to show us how to do this. His idea is on merely

on the old fighting level. He has no programme for the future. It is to the Kingdom of God Movement that we must look for future programmes. Its future is bound up with the future of our economics.

Our Canadian friends are realizing this, and in starting a Kingdom of God Movement in Canada this year—stimulated by the Kingdom of God Movement—they are defining their Movement as a search primarily for the expression of the Mind of Christ in economics.

The precedents from history afforded by the Brotherhood Movement provide us with the methods of economic and social organization in which the Mind of Christ is manifest. And here again, as well as in diagnosis, Marx helps us. For his followers in Russia, starting out with a programme of violent suppression of the Co-operatives, promptly reacted to reality, and reversed their plans to the revival of the Artels, the Russian type of Cooperatives, within four years of the start of the Revolution. Can we Christians react with equal flexibility?

At this point someone may object. But are we Christians to be expected to give up our religious programme, and substitute for it economic propaganda? By no means. Without going into philosophical discussion of the intimate relation between genuine religion and genuine economics, let me simply state here that I hope that Christians all over this country will increasingly become leaders in the indigenous system of Cooperatives already in existence in Japan. This they can do mostly as an avocation, without surrendering any of their already accepted religious and other duties. But they must first become converted to and educated in the Cooperative Movement. This I hope will be accomplished through a nation-wide Mutual Aid Sick Cooperative Insurance Society, to be organized throughout the churches of Japan, federated in one national society. Through this Society for Sick-benefits, the church people will see the vision and learn the genius of the Cooperative Movement. Thus introduced to it, they may be expected to lay hold, also, upon the organization of other social services besides sick benefits: Old Age Pensions; Educational Cooperatives for the education of their children and the children of others; mothers' pensions; unemployment insurances, etc. They may be counted on also for leadership in the organization of the central economic processes of production, distribution, credit

and consumption,—in producers' utility, credit, and consumers' cooperative unions.

We have enough of these various types of cooperatives already in existence in Japan, and enough of a tendency to cooperative inherent in our national fabric, to guarantee the result, if Christians will put into their management both sacrificial and skilled devotion. Thus we have ready the Christian equivalent of Marxism and something that goes far beyond it in philosophy and effectiveness. For it is doubtful whether a society founded on the principle and practise of dictatorship will ever be able to fully apply the principle of cooperation.

As to the order of the establishment of the different varieties of Cooperatives, we need experimentation. For instance, I have recently reversed my proposed order and postponed the start of the Mutual Aid Society among the churches. This is because, after much preliminary discussion in the Japanese Copec Conferences, when we came to the concrete launching of the project, I found too few as yet actively convinced, and too many inclined to secularize or mislead it. I have therefore decided to concentrate effort first on starting what may be called "The Kingdom of God Movement in Medicine" by which I hope to win the authorities in the medical field, the physicians themselves, to a programme of socio-economic Cooperation, and consequently by the force of their example to convince the laity including the church members.

The success of this new Medical Cooperative had been assured by two factors: by Dr. Nitobe's consenting to head it; and by the personal life-consecration of four physicians, all specialists in various fields and possessors of higher degrees in medicine, as well as classmates and graduates of the Chiba College of Medicine. These men, Dr. Kato, Dr. Hirose, Dr. Hattori, and Dr. Sunada, men in their forties, are at their prime and possessors of lucrative private practises. Nevertheless, at the April 20th, 1931, meeting of the *Physicians' Utility Cooperative*, they circulated a manifesto declaring their joint-consecration to the new movement, a testimony to the early influence of the Y.M.C.A. upon them during their student days.

The immediate objective of the movement is a Cooperative Hospital to be located in Shinjiku, with branches to be established in various parts of Tokyo Fu beginning in Honjo Ward. Medical

costs will thus be reduced to the minimum and made available to the great middle classes who otherwise can hardly afford to call a physician. At present only the very rich or such of the very poor as get free treatment may be said to have adequate care medically speaking. When the Tokyo Cooperative gets well started, we can start all over the country, especially in the villages 2909 of which are entirely without medical provision.

But is the Kingdom of God Movement to cease to be a programme of preaching, in order to become a programme of economics? By no means. The Kingdom of God Movement includes both of these activities and is primarily a programme of *Organization*. Its first year of 1930 saw the *organization of preaching*, in new methods of evangelism, of which the a.b.c. was interdenominational cooperation. Its second year of 1931 is seeing the *organization of Gospel Schools to train lay preachers, both rural and urban*. Eventually we hope to augment the paid and ordained clergy by five thousand of such volunteer workers, trained in the Gospel schools, but able to work at their own charges.

By no means shall we lessen the emphasis on evangelism, which will go on with ever-increasing force as the Gospel Schools send forth their graduates. Meanwhile in 1932 I look forward to the organization of Christian Cooperatives, one by one, beginning with the Physicians' Utility Cooperative which is described above, and of which the first unit, the clinic, is to be opened in September, 1931, while the Hospital is not scheduled to open until two years later. As soon as Christian public sentiment makes it possible we hope to follow this Physicians' Cooperative by one for the laity, the Mutual Aid Sick Insurance Society for church members. And then on into all the phases of the Cooperative Movement, using those already organized by the government, etc., whenever possible.

Unless Christ is made the centre of the Social Movement and of the religious movement, Japan will never be saved. It was a great mistake in the past that the Church laid emphasis more on the individual experience of Christ, than on making Christ manifest in society. The Sermon on the Mount gives a well-balanced picture of both sides. Christianity is a Gospel for society as well as for the individual. This is the literal teaching of the Sermon on the Mount.

We know that there are Christian individuals everywhere who are not living as Christian citizens. Many of them are making compromises with existing economic conditions. They are not living up to the declaration Jesus Christ made at Nazareth. If they would live up to the true meaning of the Gospel, there would be no room left for Communism.

Here is the danger of mysticism which is purely individualistic. Some mysticism is individualistic; some is inclined to be emotional, and some, traditional. If we must have mysticism we should make it ethical mysticism. This was the distinction between true and false prophets in Old Testament times. The individualistic, emotional and traditional prophets were considered to be false; while the ethical prophets were the genuine ones. In very modern times we have a corresponding illustration. The reason why the Greek Catholic Church and religious values in general are despised in Soviet Russia is because the Russian State Church laid emphasis more on individualistic experience than on social standards.

There are two things to be distinguished here,—individualism, and individuality. We are all familiar with egoistic individualism. But there is also the socialized individuality which is connected with society. The person possessing individuality is included in society and one fraction of his being is a consciousness of society. Unless such a consciousness of society is included in the individual consciousness, the personality has not yet reached completion. Christ laid emphasis on this socialized individuality, as contrasted with egoistic individualism. But unfortunately after the industrial revolution came to the world, individualistic competition outside the Church carried the whole culture toward egoism and secularism. If we could have managed the great industrial revolution according to Christian motivation, this world-wide catastrophe would not have taken place. The reason why the Church lost the chance thus to organize the great industrial revolution was that it laid too much emphasis on doctrinal preaching, to the neglect of the preaching of ethical mysticism and socialized individuality, on social ethical mysticism. Jesus Christ is today saying to us, "The Kingdom of God is near; believe in the Gospel, and repent!" Repent from what? From egoistic individualism, to social ethical mysticism, as embodied in the Kingdom of God Movement.

THE DISTINCT CONTRIBUTION OF CHRISTIAN EDUCATION IN JAPAN

T. IWAHASHI

It is a well known fact that the Meiji Restoration, that great event in modern Japan, marked the passing of the long night and the dawn of a new day. For this great achievement, history put Japan through a long period of preparation. One of the great sacrifices made during this period was that of the Christian Religion, which was under the official bann for over 200 years and had a record of persecution almost unknown anywhere else in the world. The Roman Catholic priests who came to this country in the time of Nobunaga and Hideyoshi made every effort to introduce their religion as well as Western civilization. There seems little doubt that the Daimyo of those days hoped to see the expansion of this religion. Not merely because of its attraction to them but also and to a far greater extent by their keen desire to obtain the wonderful arms and machinery that its messengers brought with them. In other words, their chief aim was to get material civilization by the means of religion. But as Christianity spread among the common people, the merchants, working men and peasants, who had been marked out for discriminate and cruel treatment for many generations, they were awakened by its message and sought for relief for their suffering in its tenets; Buddhism on the other hand with its history in Japan of a thousand years, had become more and more the religion of the privileged classes and the protector of feudalism. The situation changed as the result in part of a nationalist reaction, and in part because of reports that these foreign missionaries were using their propaganda in order to pave the way for conquest. The result was that the Christian religion was prohibited and Japan was temporarily closed to foreigners.

However seeds that have been sown must some day sprout. Despite the pressure and persecution of the Shogunate, the Christian faith which had been planted deep in the people's hearts was

waiting the day when once more it could burst into bloom. The opening came with the Meiji Restoration. Any person who studies carefully the vicissitudes of Roman Catholicism in Japan will notice that Protestantism also was destined to pass through similar experiences. It is important to realize this if we are to have a clear view of the rise and value of Protestant education in Japan; we must keep in mind the close relationship of our religion to the thought and education and social condition of our country. For once this religion became available again as an instrument for importing Western civilization, it was materially used for the purpose of elevating Japan's position in international affairs as well as a useful agent for rousing popular opinion against the class discrimination which had prevailed for so long. Under these circumstances the direct value and significance of Christianity as a religion tended to be lost sight of, as it was used solely for utilitarian purposes. Yet ulteriorly, the mission of Christianity here as elsewhere, was not simply the utilitarian one but one which gave worth and value to life itself. We must not therefore, I think, treat religion as a menial to education when we try to study the relation between Christianity and education at large. At the same time, we must not forget that since the Meiji Restoration there has been a distinct tendency to ignore the fundamental purpose of religion and in its place, to use it as an instrument for the achievement of secondary aims. Such cases have existed, now exist, and are likely to do so in future. The mere recital of the contributions made by Christian education to Japan during the three eras of Meiji, Taisho, and Showa may, if we are not careful become mere panegyric for panegyric's sake. Society and individuals alike at the present time are coming to attach more importance to religion for religion's sake so that religious education if it is to be worth anything, must have this essential feature. With it, it is worth while; without it, it is nothing.

I propose to divide my subject into three brief periods and to give an account of religious education during each of them. The first may be called that of Mutual Help.

As I already mentioned, with the freedom of belief after the Restoration and in addition Buddhism being at a discount, Christianity was propagated with great enthusiasm all over Japan. Young men of ability crowded to it as it was a necessary if not desirable

method of acquiring European culture and also learning foreign languages. Many of them regarded Christianity purely from this utilitarian standpoint and for this reason Christian education was welcomed as the forerunner of the Europeanization of Japan. In addition to this we must remember political liberalism and a more progressive policy was on the increase and in this respect Christianity proved a valuable mediator. The Kaishin Party under Okuma, the Jiyu party under Itagaki, and other political parties, though they were not explicitly Christian, had to keep pace with Christianity in the educational world in order to popularize political education. It is a well known fact for instance that the Iwakura Mission were so surprised on the occasion of their visit to America and Europe, at the criticism of other nations of the persecution in Japan of Christians as being an illustration of the low character of Japanese civilization, that on their return they had the notices prohibiting Christianity removed. Thus it came about, that Christianity became a mediator of things liberal and an introducer of European civilization and its education in a manner which made a distinct contribution to the life of Japan. In consequence, until the time of Japan's foreign wars, Christian education developed under favourable circumstances. The educational circles of Japan hoped to capture something of European civilization while Christian workers on the other hand used this state of affairs to propagate their own religion. That is why this period may be called one of Mutual Help. It must not be overlooked however that even in this period Christian education gave birth to men of real character who nobly served the cause of Christianity. Indeed we must recognize that the personality of Jesus Christ a final power made a deep impression on the hearts of the Japanese. Men such as Honda, Oshikawa, Uemura, Nakamura, Nijima are all striking examples. The last named in particular founded the Doshisha University in Kyoto and succeeded in showing the world the beauty and glory of a Christian education establishment. This is one of the two outstanding events in the history of Japanese education in the past. The other is the founding of Keio University in Tokyo by Fukuzawa for the purpose of teaching European civilization without Christianity. How valuable this religious education in the Doshisha proved to be, is shown by the fact that among its first graduates were Yokoi, Yamamuro, and Ebina, forerunners in

the field of evangelical religion, Onishi and Ukita, famous Christian scholars, and Tokutomi a remarkable Christian novelist. Further it must be noted that the Christian principles of liberty and equality did much for the betterment of women's social position so that in public opinion it came to be considered that her standing and education should be on a level with that of the men.

The second period may be called the period of Apologetics. A reaction to the favourable conditions mentioned above soon set in and Christianity had to stand face to face with powerful movements in opposition. As a result of the war with China, a wave of nationalism spread over the country and Europeanisation was at a discount. As a consequence, religion and religious education also came in for very bitter criticism and a marked anti-Christian tide set in. The promulgation of the Imperial Rescript on Education in 1890 gave further impetus to this movement. The outstanding representative of this school of thought was Dr. Tetsujiro Inoue, of the Tokyo Imperial University. He took the opportunity of the publication of the Precept to make a virulent attack on Christianity, declaring that its education and teachings were subversive to the national spirit of Japan and that the Brotherhood of man was out of harmony with her traditional virtues of filial piety and loyalty. This of course, was answered from the Christian standpoint by Christian leaders. In the meantime Christian education was called upon to face a new foe in the shape of a criticism of its fundamental tenets. Positivism and Materialism became philosophically fashionable. Christianity was also attacked from the standpoint of Confucianism. From yet another standpoint it was criticized on the ground of Pragmatism by the famous educationalist Fukuzawa and his school. Still another line of attack was on the ground of Darwinian Evolution which was at that time very much in vogue. To these three rivals, Christianity and Christian education had to make a definite reply and this was done with ability in the columns of the *Rikugo Magazine* in which Christian Apologetics were well stated. Space does not allow me to go into details but one result of this was that Japanese Christianity was placed on a more scholarly basis, as a rival philosophy of life to that of Materialism. At the same time a sincere attempt was made to assimilate Christianity more definitely to the nationality and

spiritual ideals of Japan. As a result of all this, Christian Education in the end began to have a stronger position than before. After the war with Russia, the national constitution was placed on a solid basis and as the result those habits of prejudice against other nations grew less, and by and by Japan ceased to take an antagonistic attitude to Christianity as such. Even its Buddhist and Shinto antagonists grew more moderate in their attitude as the edge of their argument was blunted by the general trend of the time. As this new state of national consciousness found itself, another movement arose, sponsored by Takayama Chogyu and known as Neo-Japanism. This was followed in turn by the influence of Nietzsche and the school of French and Russian naturalism, especially in literature. Christianity and its education in the mean time, because of its emphasis on humanity, made an increasingly deep impression on individuals. The relations between Buddhism and Christianity too became more friendly and the influence of the one on the other began to be felt? It was at this time that two notable Christian books were written by Tsunajima and Koyama respectively, which had as their background the contemplative spirit of Buddhism.

The last period of the history of Christian education in Japan may be called that of 'Facing the new questions which arose after the foundations had been laid.' Christianity had now passed through its preliminary period and had arrived at the time when a harvest might be expected as a result of all the work of the previous decades, and yet there still remained other factors which had to be taken into account. As the earlier period was notable for the thorough opposition to Christianity, this period was the more dangerous because of the tendency to gloss everything over. In short, a period of indifference to religion set in. European civilization had not proved as good as had been hoped. Japanese civilization also in its new form was coming more into its own. At the same time there was rapid progress both in the number of schools and the standard required. With the result that Christian schools in face of new competition showed a tendency to meet the popular demand at the cost of the evangelical spirit. In addition to this during the past few years Christianity has also been called upon to face perhaps its strongest foe of all, the materialistic philosophy of Karl Marx. One

of the most interesting examples of what this meant has been in the struggle between material and spiritual ideals in the Doshisha University. The time is rapidly approaching, when Christian education in face of this new social movement must realize as never before its own social and religious implications and at the same time it must emphasize with increasing insistence the need of a personal spiritual experience. It is only then that it will provide a solution to those problems between nations and classes which are so acute at the present time. Nobody now denies that the Gospel of Jesus demands not only the salvation of the individual but also that of the nation and society in general through the power of God's love as shown in the Cross.

To this end Christianity today needs more than even before to train and send forth men of strong Christian character and real scholars who will be able to recapture the spirit of early Christianity and apply it both in theory and practice to modern life. In short we need to understand anew our mission, especially along the lines of self-dedication, mutual help, peace, the international spirit and equal opportunity for men and women. These are not however needs for the present day only; they are standards by which we may estimate for all time the true value of Christian education in Japan and anywhere else.

COOPERATION IN CHRISTIAN EDUCATION

H. WOODSWORTH

The whole missionary body has in the past few months become introspective. Analytical commissions are both behind and before and we have the guilty feeling of not being well dressed. We do not know whether their scrutiny is kindly or otherwise; and being stared at makes anybody nervous. Our little educational world has watched—a bit aloof—while the general work and the rural fields were being “psyched” but we have the uneasy feeling that our own day of judgment is approaching. We await the coming of the Educational Commission with some diffidence. The fact that this paper was requested indicates a certain haste to anticipate or even to propitiate by righteous confession.

In the *Japan Mission Year Book* for 1931 Dr. Schneder has made an analysis of the present situation in Christian education. I have had the good fortune to see his manuscript and if in this paper there seem to be serious omissions, they may perhaps be excused on the ground that I have tried to avoid too much repetition of his masterly statement. Moreover it should be understood that the whole question of theological education is dealt with by another writer.

A suggestion regarding cooperation always implies (1) that there is not sufficient cooperation at the present time, (2) that the task is not being sufficiently well done apart, or (3) that the task might be much better done by working together. All of these implications will be touched on in the course of this paper.

First of all let us begin by confessing that there is very little cooperation in Christian education in Japan. There is a Christian Educational Association which meets once a year and which is a representative body. But it does not legislate, and many of the discussions are rather academic in character. The fact that it meets infrequently, that the delegates scatter immediately upon the conclusion of the meeting, that the delegates are not able to commit

their schools to any line of action, that the types of schools represented are very different, that the delegates change from year to year,—all these and other things tend to weaken the authority and the influence of the association. Perhaps its greatest value lies in the opportunity it affords of social intercourse and a frank exchange of opinions regarding common problems. In character it is nearer to a Teachers' Convention than to a Board of Education. It is delightful but, for the most part, it is not business.

At present the Educational Association is seeking to inaugurate a pension scheme for teachers in Christian schools somewhat similar to that provided for Government school teachers and also to work out a plan for the exchange of teachers in Christian schools. These enterprises, if carried out, will both be of value. But such results do not materially alter the fact that the Educational Association because of its aims, its constitution, and its composition is not an effective organ for unifying the Christian educational work or for promoting any large measure of cooperation.

Nor, apart from this central body, have there been many experiments in union. Several of our leading institutions are union in the sense that two or more mission bodies, generally allied with the same Japanese church, have cooperated in their educational work. In women's higher education something more has been attempted and the Women's Christian College in Tokyo is perhaps the most significant achievement along the lines of unity in Christian education. So far as we know in all the cases attempted, union has made for strength and efficiency.

But after all, these, and a few more examples of union are a poor showing after more than seventy years of Christian work in Japan. We are friends, but we are not allies in any effective sense. It would be unfair to attribute all the failures of Christian education to our lack of unity, but it is quite fair to say that disunion has been one of the chief contributing factors in our failure to attain conspicuous success. For we believe that Christian education in Japan cannot be classed as highly successful. Of course it is not a complete failure. A careful but charitable critic might call it moderately successful. But that there have been very serious sins, particularly of omission, is apparent to us all. Some of these defects are definitely attributable to lack of union, and most of them would

have been less glaring if there had been even a small amount of cooperation. Ungracious as it may seem, perhaps it is necessary to point out some of the more vulnerable spots in our educational armour. This is done, not in a spirit of censure of those who laboured before us, but with a full realization that decisions and policies were dictated by forces just as strong as those which are now forcing us into ways which are not of our own choosing.

In the first place, then, our education has been haphazard. There has been no general consultation regarding the location of schools or of the types of schools most needed. Each mission has been a law to itself. Very often the kind of school opened has been determined by the popular demand of the moment. That there has been so little competition between mission schools has been a matter of good luck rather than of good management. Even as it is there are places where the presence of several Christian schools has interfered with the prosperity of one or more of them. Whether union would have been possible in the very definite cases of this kind which we all can think of, is a matter for those most intimately concerned to decide. That, if union had been effected, stronger and better schools would have resulted, can hardly be doubted. The distribution of schools seems hardly wise when we consider that there are only two boys' schools of middle grade in the vast area north of Tokyo. How wonderful a thing it would have been to have had a middle school to help in breaking down the conservative antagonism of the West Coast!

But there are untouched areas which are much more serious than those of a geographical sort. There is only a very small amount of primary school education under Christian auspices. One reads over the long lists of kindergarten and with amazement sees that only four primary schools are conducted by Protestant missions. The period between the kindergarten and the middle school has been left almost entirely to secular schools. If there had been any strong central directing body it is hardly possible that this strategic point in Christian education would have been neglected.

Another serious omission in our educational work is in the absolutely essential matter of the training of teachers. We have English teachers in abundance and on the whole of good quality. We have kindergarten training schools and a good supply of kinder-

garten teachers. But in most other subjects we must take our teachers from secular schools and very often Christian teachers are not available or, if available, are inefficient. We should have trained specialists in Chinese and Japanese, in mathematics, in history, and in the sciences. That we have failed to do so shows a lamentable want of strength or of foresight.

Again, except for middle school work the whole scientific field is left untouched. The Japanese Government has, in its system, recognized most fully the demands of this scientific age. Christian education, so ready to follow government example in other lines, has almost entirely neglected this important field. Scientific departments have been too costly or too difficult to undertake. But how much richer Christian education and the whole Christian movement would have been, if instead of almost every Christian college having a department of economics or commerce, one or more had specialized in science or had, at least, established a Higher School i.e. one just below University grade.

The failure to establish a union Christian university is so recent that the pangs of regret are still keenly felt. That we were so near to something really impressive, and that we did not go forward is a cause for heart searching for every one even remotely concerned with the project. As separate missions we may feel that our excuses for the failure are perfectly valid; but as a missionary body we stand condemned. We are smaller than we should have been. The acquisitive impulse was so strong that we could surrender nothing for the good of the whole. The result is that the problem is a much more difficult one today than it was ten years ago. Two Christian schools have already attained the status of university and a third is at present making application for a similar privilege. It is almost unthinkable that these institutions would be willing to give up their higher departments and merge in another school.

In surveying Christian education in Japan, then, we get an impression not of an organized whole but of a number of unrelated units, each doing its work in its own way but without much thought of strategy or of its relation to other units.

Of the work that these schools are doing much might be said, good and bad. It is a poor school that does not produce some distinguished students, and many men and women of prominence and

consecration have gone forth from our mission schools. Whether their number is so great as to form a convincing proof of the superiority of Christian education is another question. But the weaknesses of mission schools are pretty generally recognized. They are trying to run on an inadequate budget and are often poorly equipped. The teachers are generally underpaid and tend to leave for government school positions where they are better off financially and socially. We attract a poorer grade of students than the best government institutions and it is almost impossible to produce equal results.

Having said so much one feels impelled to rush in and confute one's own charges. In spite of financial sacrifices many excellent teachers are found in Christian schools and many students turned out are splendidly equipped. Many of our mission schools are doing fine work in spite of the handicap under which they are working. But this question is enough for a paper in itself, and it is not our intention to elaborate either an attack upon or a defense of mission schools.

Two other phases, however, of our educational work, give concern to many engaged in it. In the first place there is the question of the numbers in our schools. Some of our middle schools and colleges have eight hundred or more students. In several of our larger institutions there are two thousand or more in attendance. Can such a large number be touched personally and sent out, if not baptized Christians, at least with definite Christian attitudes toward life? The theory is that they can; but one often wonders how deep the impression made really is; what superiority there is in character as compared with students in government schools; whether the students baptized in our schools go out with a fixed Christian purpose; and what percentage of them find a home and a sphere of work within the Church.

The other great question is whether Christian education is making any definite and characteristic contribution. Our schools are often highly imitative. Our methods and courses of study follow closely government models. This question was considered so fully and adequately in the *Japan Christian Quarterly* for last October that it may not be necessary to stress the point. But we have heard Japanese teachers plead for more of Anglo-Saxon methods

rather than so much of those derived, indirectly, from France and Germany. We have too often sold our independence for some much prized privilege from the government. I think it safe to say that if one were to drop into an ordinary mission school, if it were not for the presence of foreigners in places of authority or for Bible classes and chapel services, it would be almost impossible to tell it from a government school. There are minor differences—the buildings are often better, the equipment poorer but with a few notable exceptions the atmosphere is the same. Surely this is not as it should be. The atmosphere in a mission school should be so different as to be detected immediately. We have failed in our purpose if in method and subject matter we are only dingy copies of doubtful originals.

Perhaps these various criticisms may be summarized as follows: (1) Christian education is unorganized; (2) it is haphazard; (3) in a few cases it is definitely competitive; (4) it is altogether wanting in certain important branches; (5) it is inadequately equipped and maintained; (6) in many schools the numbers are alarmingly large; (7) it is imitative rather than original and characteristic.

When one begins to suggest cures one is continually troubled by thoughts of the futility of discussing a constructive programme until a broader union of Christian work is realized. If there were a united church in Japan so much could be done; while there is a disunited church one is hampered at every turn by denominational jealousies and sectional rivalries. In a united church there might be wisdom enough and strength enough to work out a comprehensive scheme of Christian education. But such a union is still in the future.

What, then, might be done in the way of union or cooperation in Christian education? There should be created a body strong enough to give guidance and unity to our educational work. Possibly such a body could be vested with such powers only by pressure from supporting boards in foreign countries and by the enthusiastic agreement of many educational leaders on the field. Missions at work here and elsewhere are exceedingly hesitant about granting powers to bodies of an inter-denominational kind; and the reluctance would not be on the part of missionaries alone, for the Japanese are quite as partisan as their foreign colleagues. But

under the guidance of such a body any over-lapping that does exist could in time be eliminated and the plants used for filling in some of the empty places in our mission education.

In any well considered plan of this kind every educational unit would have a place in the whole scheme. The small Christian force would not be seeking to educate Japan but to show specific types of Christian education and to demonstrate their superiority. Every Christian school would be an experimental station. They should be so efficient that Christian parents would prefer them to the government schools and they would become Christian in personnel and in method. They would not be extensive evangelistic agencies but bits of intensive work aiming to produce the finest flower of Christian culture.

At the top there should be a Christian university. That is a dream which is too essentially right not to be realized. I believe that most men of experience will say that any attempt to resurrect the university idea is hopeless. But if it were pressed with vigour and with adequate support from home it is an undertaking which is still possible of achievement. Is it too much to ask that the existing Christian universities should limit their work to certain departments, leaving an opportunity for a union of all Christian bodies in one university, along at least certain lines, and for a union of some churches in all departments of university work? The problem is more difficult than it was but not by any means incapable of solution. A union Christian university would mean much more than a piece of educational work well done. It would be the intellectual headquarters of the Christian movement in Japan. If wholeheartedly Christian it would produce a unity of thought which would pervade the whole Christian body leading inevitably to union along other lines.

How are we as Christian educationalists to deal with the weaknesses in our schools which have been pointed out above? They might be remedied in one or more of several ways. First there might be additional grants from the home churches. But only a very optimistic person indeed views this prospect hopefully. Secondly, gifts may come from Japanese sources. These must come if we are to live, but the question is whether the Christian community will be able to maintain so many Christian schools. The writer is

under the impression that grants from home will decrease faster than gifts from Japan will increase, unless the Christian community is suddenly augmented or sudden prosperity descends upon the country. The third solution is a wise union of some of the existing institutions whereby their incomes might be augmented, their efficiency increased and the constituency consolidated. It could not be done in many places but it could be done in some. It might mean the sudden extermination of some schools but if something is not done they will die by slow degrees and others will linger on indefinitely with low vitality. Cooperation or union may not be particularly agreeable, but it is practically necessary if we are to survive and maintain our Christian character.

Whether union Christian schools would be more Christian and more independent in their methods would depend upon the strength and character of the staff they were able to attract and hold. If in all our schools our teachers were 90% Christian and 90% efficient we would have no lack of students and experimental education would flourish. People send their children to schools which they think have ideas and character—witness the popularity of institutions with such diverse ideas as the Jiyu Gakuen and the Roman Catholic schools.

As we have said before such cooperation can be brought about only by persuasion or pressure from the outside. Those of us in the work are too fully committed to our own line of action, too fully persuaded of the value of the work we are doing, too much influenced by sectional prejudices too deeply rooted in church loyalties.

Possibly if a movement for closer cooperation were initiated from without there would be a readier response than we think especially from the missionary body. There is a younger group of missionaries who have not yet tried their hands at the discouraging business of uniting institutions. These might not be so certain of failure. They would find allies in a group of young and forward looking Japanese who do not believe that the present state of disunion is the final word for the Church in Japan.

PRINCIPLES UNDERLYING ROMAN CATHOLIC EDUCATIONAL WORK IN JAPAN*

JOHANNES LAURES

Catholic educational work in Japan is based upon the same principles as that in other Catholic schools throughout the world. These principles are the result of the Catholic tradition of nineteen centuries and have again recently been clearly laid down by an encyclical of Pope Pius XI on December 31, 1931. According to the Catholic view the aim of education is not merely the imparting of secular knowledge but above all the training of character after Christian standards so as to prepare the students to live up to the high standard of morality set to mankind by Him, who is "the Way and the Truth and the Life" and who leads man to eternal life.

Hence, in the theory of Catholic education, religion plays an important part, and, in nearly all schools—for example, in the Catholic high schools and colleges of the United States—provision is made for religious instruction at least two hours a week; and this instruction forms part of the curriculum. In mission countries and in institutions where students are in the main non-Catholic or non-Christian, or where government laws intervene, such instruction is modified according to necessity or dropped. But even under such conditions Catholic educators feel that the work still offers the best means of furthering the interests of the missions. In the first place, Catholic schools help to allay prejudice. Moreover, the Catholic Church is an historical institution whose social, educational and cultural elements all demand representation in the concrete.

These reasons and others, which justify the existence of Catholic schools in the missions, are entirely unconnected with positive

* This essay was written by Professor Laures at very short notice and does not profess to be in any way an official statement of the Principles underlying Roman Catholic Educational Work in Japan; at the same time the author knows his subject intimately. Except in the title we have not altered the text of the MS, but the term 'Catholic' is to be understood normally in the sense 'Roman Catholic.'—*Editor.*

religious teaching and propaganda. The schools are expected to make their own way through science and scholarship, but it is understood that the system followed in all of them will indirectly work for the Christianization of pagan countries.

The first object of the Catholic missionaries on their return to Japan after the treaties of 1858 was to lay the foundations of the Church among the people—a work that required much heroic labor and sacrifice. They recognized the importance of schools, but hoped that these would come in the course of time with the natural expansion of the field. Consequently, the history of Catholic education in the country did not begin until the last decades of the nineteenth century, but the fact that at the present time the Catholic Church is making good progress in Japan is due to no small extent to the growing emphasis laid on education.

Although for a good many years Catholic schools had to face numberless difficulties, they nevertheless eventually succeeded in gaining importance year after year. In outward appearance they were for some time inferior to many of their rivals but there was nevertheless something that was sure to give them a decisive advantage: their clear-cut programme of education and the example and idealism of their teachers. From the outset Catholic educators did not intend to use their schools as means for proselytizing; on the other hand, they very well realized that the only way of making Japan a Christian country was Christian education. Catholic education has always endeavoured to give an harmonious training to both intellect and will, and it is, above all, this consideration that eventually has crowned Catholic education in Japan with success. This does not mean that Catholic schools have neglected to keep up a high standard of learning but that they certainly have always taken good care that the training of character should keep pace with the imparting of knowledge.

At present the principal Catholic secondary schools in Tokyo have many more applications than they can accommodate; yet they do not try to expand so as to meet the ever growing demand. Seishin Gakuin, the school conducted by the Nuns of the Sacred Heart, is working even in the opposite direction by trying to reduce the number of students which they now have. These religious have a large number of girls' schools in all parts of the world, but none of

their best institutions number, or are supposed to number, more than three hundred students. Only owing to the fact that many Tokyo schools had been destroyed by the great earthquake in 1923 and to the importunity of Japanese parents, did these nuns increase the number of the students of their girls' high school to five hundred; but their constant effort is towards a reduction to the much lower figure. The purpose of this is to make it easier to insist on standards, and also to attract students of the better sort. It cannot be doubted that much of the success that has been achieved at Seishin Gakuin is due to its policy of careful and rigid selection. Parents have long since recognized this as the characteristic policy of the school and are most eager to have their girls admitted; admission, however, depends ultimately on personal merit.

The same congregation of nuns also conducts another school in Obayashi, near Kobe. It numbers only a little more than the three hundred figure and is considered by the officials as more in accord with the ideal in this respect. The same effort to maintain a strict policy of selection characterizes the two other large girls' high schools in Tokyo, Futaba and Kudan. These schools have about five hundred students each and the officials have no intent of trying to accommodate more.

As has been said of girls' schools the principle of selection applies also to the boys' middle schools and to the Catholic University.

In all Catholic institutions strict discipline is kept. Cases of insubordination are very rare and are never left unpunished. Grievous violations of discipline invariably lead to the dismissal of the delinquents. As far as the present writer knows, strikes are unknown in Catholic schools, and this for various reasons. Students are treated with respect and in cases of real grievances the matter is settled according to the principles of fairness and justice. The students, moreover, know very well that Catholic schools are not conducted for the sake of financial gain but for the benefit of the Japanese people. Thus there will hardly ever be reason for a strike as a means of enforcing "just demands," whereas everyone knows that unfair demands will have little chance of success. Catholic educators would not hesitate to close their schools if they could be saved only by yielding to insubordination, for in that case the very object of Catholic education would evidently be frustrated.

All Catholic schools in Japan are conducted by religious who out of idealism have devoted their lives to the good of the Japanese people and many of whom have left their own countries to win over this noble race to the teaching of Christ. All of them have renounced the right of enjoying the happiness of family life out of love for Christ and the people of their choice. This will not fail to impress their students with respect for the religion of their teachers.

The fact that a good many teachers of the Catholic schools are foreigners gives them a decided advantage in a country where the desire for learning Western tongues and Western ways is as strong as it is in Japan. Catholic schools give an excellent chance of learning English, French, German and Spanish and, moreover, facilitate the study of these languages by their Western environment.

Catholic girls' schools endeavour to educate their pupils to true womanhood, good breeding, nobility of character and honesty. Hence it is above all the higher strata of society that send their daughters to these institutions. Catholic boys' schools have great advantages for those who intend to devote themselves to the diplomatic service, to science and commerce, in short for those who wish to continue their studies or to live abroad. Hence a good many of the foremost statesmen, scholars, businessmen and others send their sons to the Catholic middle school in Tokyo.

Though Catholic education insists on conscientious work, regular attendance, strict discipline and blameless conduct, it does not neglect sports. Yet this must not interfere with the principal aim of education. Championship at the expense of the standard of learning is diametrically opposed to Catholic principles. St. Joseph's College at Yokohama which many times has defeated its rivals in sports nevertheless is noted primarily for its high standard of learning. Most of the graduates, being Eurasians, continue their studies abroad, especially in America, and very often win the first places in scholarship.

Catholic schools are not catering for publicity by excessive advertising. From the directors of the Tokyo Catholic girls' schools the present writer learned that they have never put a single advertisement in the paper but leave all propaganda work to their former students. The underlying idea is that a good school will in the long run attract students by its very reputation.

Since professedly the ultimate aim of Catholic schools is to win

over the Japanese people to the teaching of Christ, something must be said as to how they handle the problem of religious propaganda among their students. Since the law of the country prohibits the teaching of religion during class hours, Catholic institutions conscientiously comply with this law. Moreover, it may be laid down as a general principle that Catholics do not want to make converts by any coercive methods. Although they wish that as many as possible should become Catholics, they never administer Baptism to anyone unless he freely asks for it. In some institutions, girls' schools especially, religion is taught outside school hours but every student is absolutely free to take instruction or to refuse to do so. Nor is anyone urged by persuasive means to attend these lectures, much less are those who decline penalized either directly or indirectly. The underlying principle is that religion must be a matter of absolutely free choice if it is to have any deep-going influence in life. As a matter of fact, the number of Baptisms in Catholic schools is not very large, not even in girls' schools. Since it is a well-known fact that girls injure their chance for marriage by receiving Baptism, a good many of those who should like to become Catholics wait until they have married, and if their husbands allow them to become Christians, they receive Baptism. The fact that a fair number follow this practice shows clearly that their conversion is genuine and absolutely free. Others who receive Baptism during their studies either abstain from marriage or wait for many years until they find a Catholic husband which again shows that they are absolutely serious in this most important business of life. Finally, the number of those who have fallen away from the Church in later years is so small that there can be no doubt that they became Christians out of free choice and firm conviction.

In Catholic boys' schools religion is treated even with greater discretion. The Marianist Brothers teach religion only to those who freely ask for it and, moreover, demand a written permit from their parents. When the catechumen actually asks for Baptism, his parents are requested to give a written declaration in presence of the priest that they will grant absolute freedom of worship to their child and only after this has been done, Baptism is administered. In the case of university students it is evident that any kind of coercion or even the suggestion of such would have just the opposite effect, and hence

the practice of the Catholic University is to give instruction only to those who freely ask for it. As a matter of fact, the number of Baptisms is so small that hardly anyone will be tempted to charge this institution with excessive religious propaganda.

If, then, actual conversions are comparatively few, one might be tempted to say that Catholic schools fail to yield the desired results. If the making of converts were the direct aim, this would surely be true. But indirectly their influence for the spread of Christian ideas is very great. First of all, the students of these schools become acquainted with Catholics, are filled with respect for their religion and attached to them in sincere friendship. Moreover, the whole atmosphere in such institutions is Christian and when occasion of discussing principles of ethics arises, the students will more and more become acquainted with Christian morals. Though they may not embrace Catholicism, they nevertheless will, it is hoped, in their daily lives act according to the teaching of Christ. Their many prejudices against the religion of the Cross will likewise be destroyed and give way to admiration for its ideals. In this way the Christianization of later generations will more and more be prepared.

At all times the Catholic Church has paid much attention to education even in lands of a very low stage of civilization, and it is in the main due to this fact that the various nations of Europe have eventually reached the high culture which we now call Christian civilization. It is evident that a highly civilized country like Japan will never absorb Christian principles unless she first receives a thorough training according to the spirit of the teaching of Christ. It may be that the immediate results are slight, yet time itself will work in favour of the Church. Times change but the Church of Christ is sure to survive according to the words of her Divine Founder. It took about thirteen centuries before the whole of Europe bowed to the yoke of Christ, and so we cannot expect that an old civilization like that of Japan will adapt itself to the teaching of Christ within one generation. If Catholic schools go on increasing as in the last forty years, there can be no doubt that the Christian spirit also will more and more, imperceptibly perhaps, but surely and continually, strike deeper roots in the hearts of the Japanese people.

EDUCATIONAL IDEALS FOR GIRLS

An Interview with Miss Michi Kawai

H. BOYD

I visited Miss Kawai's new girls' school one pleasant May morning. Fortunately it was fine, for the school is in the suburbs of Tokyo and some distance from the station. The condition of the roads in wet weather has led Miss Kawai to make rubber boots part of the necessary school equipment,—a small point illustrating the recent improvement in school hygiene, for it is not so long since any kind of shoe was considered sufficient protection in any kind of weather.

Miss Kawai has had a small school in her own house for two years, but an opportunity recently offered of buying cheaply a building which had housed an unsuccessful commercial school. The site is at present delightful, but she has only two acres of land and is longing to acquire the fields on the other side of the school which give it such a pleasant aspect.

I arrived just as the Saturday morning school session was coming to an end and was met by an old Tsuda College student, now acting as secretary. Like the rest of the staff, she is a Christian. Miss Kawai joined us at once and gave me a good piece of her valuable time. I asked what she had before her in founding the school.

"My ideal," she said, is to have two schools in one compound, using the same chapel, gymnasium and dining room, but separated for lessons. One school should be for city girls who need to be brought into contact with nature, the other for country girls who need a cultural education. I put my ideas before a number of people interested, but I was advised that my scheme for 300 was for the present too Utopian, and I had better content myself with starting the easier part,—the school for city girls. I desire to train these girls for practical life, whether in town or country. I want to interest them

in gardening, nature study and other outdoor pursuits. They must learn to understand and care for domestic animals. Yes, we hope to keep chickens in the future, but at present our livestock is represented by two rabbits. I confess they did not appear to me attractive when first given to us, but I soon found that the girls took pleasure in them and they will help in creating the kind of interest in pets which I think so desirable."

"Is it not difficult" I asked, "to get city children to undertake the dull, daily routine necessary in taking care of pets?"

"Indeed it is" she replied, "constant supervision is required. It is the same in taking care of the class rooms and ornamenting them,—the children need continual oversight. But our training is aimed at developing in the girls an interest in the regular care and management of their homes."

At this point, several bright-looking children passed along the corridor outside the room where we were sitting, carrying brooms and dustpans, and one a large flowering plant. We were told that the girls took entire charge of cleaning the school, with some help from the janitor if mud had been brought in on wet days. Eleven to twelve on Saturdays was set apart as a time for sweeping and cleaning.

"The pupils" said Miss Kawai, "are organized in groups and the care of the rooms divided among them. A little time each day and a Saturday afternoon once a month keep everything in beautiful order."

A few minutes later another group of girls passed, carrying bunches of radishes, which we heard had just been bought from the garden produce.

We asked about the arrangements for lunch, which is such a problem in present day schools. "We want to be able to offer a hot lunch at 20 sen, but it is not easy. I do not think it is wise to allow the cookery classes to prepare it, as the practice in dealing with large numbers is a hindrance rather than a help when it comes to cooking for a family. But it is important for the girls to have a good lunch, especially in winter, and I am considering how to manage it. And I want to give them milk. We must keep two cows! There is so *much* that I should like to do, but money is the difficulty. Sympathizers are helping me by contributing to a susten-

ance fund for the present, but at the end of five years the school must be self-supporting. My charges are not the lowest, but they are not high. This neighbourhood is largely a new one, and there is an excellent opening for a school here, indeed I have had to refuse a request to start a primary school too, for the initial costs are so very great and our high school is still in the experimental stage."

I enquired about the teaching of English in the school. Miss Kawai herself speaks it with complete fluency. "We give an unusual amount of time to English,—6 hours a week," she replied. It is compulsory and the children love it. I am anxious to teach internationalism, to lead the children to appreciate other nations. It is essential for Japanese to learn a Western language in order to take a wider view of the world. I also try to teach internationalism by means of lectures. We begin far back in the world's history and when we deal with the Jews we show how their narrow nationalism developed into the Christian love for all nations. So when we come to European history the Christian ideal is perforce brought out. In fact our lessons in internationalism cannot help but be lessons in Christianity.

I hope, also, to widen the pupils' interests by taking some of them travelling during the summer holidays. Our first trip is to be to Hokkaido, my own family home. I want them to appreciate its beauties and have a freer life than is possible in the town. During those holiday weeks I want them to live a free country life, walking, swimming and riding ponies! Freedom! so good for them after the city. In the future I should like to take them to Manchuria and Korea. I will show them the attractions of a pioneer life and interest them in agriculture. I have in mind that some of them should be prepared to emigrate. In particular I am thinking of South America. I want to give them an education which will prepare them to be the wives of colonists.

I am hoping, also, to fit some of them to go as teachers to country schools, teachers devoted to country pursuits and able to teach others to enjoy them. There is a wide field for those who can take up such work with enthusiasm. They must teach their pupils to be satisfied with country pleasures and not to long for the cinema and the city.

Then music, I want to begin teaching the mandoline. We might have an orchestra some day, but the instruments must be cheap and not cumbrous. The mandoline, guitar and violin would all be possible, but a piano is too expensive and too heavy for country-houses."

I had left to the last the subject of religious education. "Do you expect all the pupils to attend Bible classes?" I asked.

"Yes; I make it quite plain to all the parents that the religious instruction is compulsory and every girl must possess a Bible and a hymn book. We have prayers every morning for the whole school and a 10 minutes' address, and each class in addition has an hour's Bible lesson a week. Some of the pupils are Christians, but less than half of the whole number."

I now inspected the school with its remarkably pleasant, fresh-looking classrooms. At present there are only first, second and third year pupils, but Miss Kawai looks forward to a full High School course of five years, followed by two years of specialized work for those who wish it. She intends to allow some specialized work from the fourth year that the girls may be fitted for their individual futures. It is necessary for financial reasons to have classes of 50, but the post high school classes will contain only 25. Miss Kawai realizes the advantage of smaller classes, but says that no school which pays its own way can afford them. She is however, dividing the classes, even now when they are still small, for English, fully appreciating the impossibility of teaching language to the girls of one year all together, irrespective of capacity. She is anxious to divide them also for mathematics.

An excellent room is appropriated to the chapel and there is a good gymnasium. But Miss Kawai puts more faith in outdoor occupations than in organized drill. The handwork-room was of the greatest interest. We saw painted pottery waiting to be fired (and in the garden there is a miniature but effective kiln), sketches and paintings, dressed dolls and above all some most ambitious pieces of carpentry. A tall set of shelves of quite an elaborate design was completed but was awaiting its final staining. A long garden seat was in course of construction—a really wonderful piece of work for young girls. They had also put up shelves, and made boxes, and cold-frames for the garden. Surely a good preparation for the pioneer.

We went out into the piece of ground possessed by the school, where we saw the beginnings of an orchard, vegetable field, pupils' gardens and a mushroom bed. A pupil's father has offered a tennis court which will be very welcome, and further developments are in prospect. We had seen indoors some pictures drawn by the various classes, in which the girls had shown what additions they most desired for the school. A book represented a library, gymnastic apparatus was wanted for the gymnasium, but all the other pictures referred to out of door requirements—an arbour, garden seats, boats, and every class desired a swimming pool. It is clear that Miss Kawai has already instilled a love of out of door occupations.

I left this school wishing the experiment all success. Miss Kawai has high qualifications for her task. She graduated from Tsuda College, Tokyo, and then from Bryn Mawr in America. On her return to Japan she taught in Tsuda College and then became a secretary of Y.M.C.A. and later general secretary, exercising a great and ennobling influence on the members. If only she can get sufficient help and support, the school with its definite religious basis should be a real help in spreading Christianity in Japan.

THE INTERNATIONAL SPIRIT IN JAPANESE SCHOOLS

SETSUICHI AOKI

Although Japan has a civilization over 2,000 years old, yet it is only within relatively recent years—since the Meiji Restoration seventy years ago—that Japan has come into normal relations with other countries. When Japan was introduced into the comity of nations she soon realized that her long isolation from the outside world had left her far behind in the march of modern civilization. So she set herself the task of overtaking the nations of the West and, beginning with the Restoration, where the more advanced nations had taken ten steps to reach a certain point, she was forced to reach it at a single stride. To this end she was compelled to look for her ideals not so much to the civilization of England, which was the growth of centuries, as to that of Germany with the capacity for systematization as perhaps its most striking feature.

Those who realized how backward Japan was in the march of nations were only a few intelligent men; the masses were still deep in their dreams of the Tokugawa Era. In order to lead these sleeping masses, to build up a new civilization and to raise the country to the level of western nations, they found it incumbent upon them to model their policy on the systematic methods at which Germany excels. In other words it was necessary to awaken the nation to a sense of its own nationality. This was all the more necessary when it is remembered that for two hundred years the nation had been divided by the rivalry of the 300 clans.

This new order was ushered in by the Government and managed by the Government. Education, religion, even thought itself, were brought under its control. Inside and outside of the class-rooms patriotism was pounded into the younger generation by a uniform system of education. Such a policy was necessary at the time. Patriotism was more a matter for home consumption than anything directed against foreign nations.

Whatever may be its object however, such a policy is prone in the end to arouse an anti-foreign feeling. I do not assert that there were no such results, though the feeling of enmity against foreigners was to some extent modified by Christianity. This foreign religion, which was propagated by a devoted band of foreign missionaries, who cultivated a spirit of love and a sense of the brotherhood of men among the more educated classes did much to moderate a somewhat narrow minded nationalism. At that time Christianity flourished and helped to prepare the way for the present development of the international spirit.

It was a long time after Japan had opened her doors to the Western World, not until the establishment of the League of Nations to be precise, that internationalism began to be taught in Japanese schools. Following the signature of the Treaty of Versailles, the Government representatives and certain influential citizens met together and formed the League of Nations Association for the realization of these ideals, and this has since become a powerful factor for peace in Japan, and one which renders useful service to the country in particular and the world as a whole by working for the cause of peace and co-operation among nations.

Let us now examine the present teaching of Internationalism in the schools of Japan.

First of all there is the question of the attitude of the teachers to the problem. Curious to say teachers in general are more or less indifferent to the question. This is due largely, we think, to the fact that they are very much under government authority and are obliged to follow its policies. Consequently in order to retain their posts teachers have to be very cautious, especially in their attitude towards progressive ideas. There were however men like the late Dr. Sawayanagi, President of the Imperial Educational Association, Dr. M. Anesaki of Tokyo Imperial University, and Baron Sakatani, who in 1921 founded the International Educational Society with a view to teaching internationalism. But this society unfortunately came to an end with the death of Dr. Sawayanagi.

At the eighth National Conference of Women School-teachers, held in November 1928, the question of teaching internationalism in the primary schools was brought up for discussion and it was resolved by the Conference that the object of the teaching of internationalism

should be to train Japanese to become good citizens in the world community. At the ninth National Congress of Secondary School-teachers it was decided that attention should be paid to the cultivation of an international mind in all the fields of school teaching.

Later in June 1930 at the fifteenth General Meeting of the representatives of various local educational bodies, thirteen important resolutions were passed which had as their aim the fostering of internationalism among youth. It was decided to provide school children with suitable reading materials, to start the exchange of letters with children of other countries, to encourage student trips abroad, to introduce articles pertaining to internationalism into the school text-books, to teach children to respect international courtesies and to disseminate knowledge about the League of Nations. Similar resolutions were also passed at the thirteenth National Conference of Primary School-teachers held in October of the same year.

The above instances will suffice to show that educators are beginning to realize the necessity for teaching the international spirit in the schools, particularly those of a primary grade.

In the second place the international mind is also being taught in churches, shrines and temples of the Empire. The Christian churches in particular have shown an interest in the question. The establishment of a Japanese 'Fellowship of Reconciliation' (*Yuaikai*) is a practical expression of this movement. In Mission Girls' Schools this spirit is particularly strong.

The first concerted action by the various religious bodies for the promotion of internationalism in the schools was taken in June 1928, when the Conference of Japanese Religions was held in Tokyo. Christians, Buddhists and Shintoists took part in the proceedings and in every way it was a unique meeting and beneficial to the parties concerned. It helped incidentally to bring the three religious organizations together, and paved the way for better understanding and closer co-operation. It was the Christians who took the initiative in promoting the Conference. Among other things it did was to pass a resolution that the attention of educational authorities and educators should be drawn to the need of cultivating an international mind, and that many more articles on the subject should be inserted in the State Text-books.

In May of this year the Religious Peace Conference was held

and the matter was carried forward a stage further. The selection of reading matter for the teaching of internationalism, the revision of the text-books, the training of teachers, the international exchange of teachers and students and the handiwork of school children, and the knowledge of the League of Nations were among the subjects discussed at this gathering.

Thirdly, the Primary School text-books are compiled by the Ministry of Education and are used uniformly throughout the country; secondary school books only require the approval of the authorities in order that they may be used. These text-books are revised from time to time according to the needs of the day. Of late there have been more and more articles dealing with internationalism appearing in these books, especially in those concerned with morals. As an interesting evidence of this, on the occasion for the recent examination for military conscription throughout the Empire this year, one of the test subjects chosen by the Ministry of Education was "The League of Nations." Only a very small proportion of the candidates shewed that they had no knowledge of it.

In the text-books for use in primary schools, a chapter in the Vth Grade (children of age 12-13) is devoted to the subject of foreign relations and in it the meaning of international peace and friendship is explained and something is also said about the League of Nations. A similar section is to be found in the text-book on morals for use in the higher primary grade. This was revised and inserted in the book first put into use in the new school term in April 1930. Among the topics included in this section are international friendship, foreign relations, international law, the Red Cross, the world War, the Peace Treaty, the League of Nations, and the Kellogg Peace Pact. The League of Nations is explained at greater length than most other subjects. The other text-books are also being revised so as to include more subjects dealing with peace and internationalism. The same trend is also to be noted in reference books for school teachers. Thus the international spirit is being cultivated to an ever increasing degree both through the text books and also through the teachers themselves.

Greater attention is also being paid to the same subject in the text books for middle schools, girls' high schools, and normal schools. Secondary school students range in age from thirteen to eighteen. Since 1931 a course on citizenship has been introduced and an

examination of the twenty-one text-books concerned reveals a detailed explanation of world peace, international friendship, and co-operation, international morals, foreign relations and the League of Nations. The establishment of this new course will do much to help the instruction hitherto given under the heading of morals.

Fourthly, educational authorities throughout the world generally have one point in common: they are slow in taking progressive steps. In general they only undertake reforms as a result of the pressure of public opinion. In Japan it is only of recent years that the Ministry of Education has begun to pay any attention to the subject of the teaching of internationalism. In 1925 it issued instructions to the secondary and normal schools of the Empire that they should include teaching on foreign relations in their courses on moral training. This item includes such subjects as "a trustworthy attitude towards foreign nations," "international courtesy and obligations," and "international friendship." In 1930 the text-books were revised so as to include still more teaching on the subject of internationalism and this year, as already explained, a course has been started on the subject of citizenship.

The popularity of Marxism among students and the appearance of Communistic groups in universities and schools, however, have placed the League of Nations somewhat under a cloud. Both educational authorities in some localities and in some cases the police have come to misinterpret the study of the League of Nations as being connected with the activities of the Third International, and also to regard it as detrimental to the obligations of military service. The red menace indeed has forced the country to proclaim nationalism, patriotism and ancestor worship louder than ever. Educationalists, on the other hand, who really understand the League of Nations believe that the study of the League is an effective way of preventing the students from running off into the fold of communism and they are doing much to encourage such study.

Lastly, the international mind is being cultivated among the younger generation by such bodies as the students' branches of the League of Nations' Association which are to be found in most universities and colleges, by trips abroad made by groups of students and teachers, by the international co-operation in the Boy Scout Movement, by the exchange of letters between the Junior Red Cross Societies, by the

international exchange of dolls by school-children, by Olympic Games, by English speaking societies, and by Bible Classes, all organized by students. Foreign missionaries and foreign teachers resident in Japan have also proved valuable factors for the dissemination of internationalism, while the contact between them and their students has done much to promote sympathy and understanding. In this respect Mission Schools, as has been already stated, are doing a valuable work.

The progress of a nation to-day depends largely upon peace and co-operation with other nations. The trend and demands of the time make it imperative that the spirit of internationalism be fostered through education. In a country like Japan, which is not self-supporting, international co-operation is all the more necessary and both Government and people should pay particular care to its cultivation. It is all the more gratifying therefore that progress is being made, step by step, both on the part of the people and also on the part of the government, towards a wider teaching of the international spirit in the schools of Japan.

THE VALUE OF THEOLOGICAL TRAINING AS SEEN BY A PASTOR AT WORK

T. K.

When I was invited by the Editor of the *Japan Christian Quarterly* to write an article about the practical value of theological education as seen by a pastor at work, even criticizing it if necessary, my first inclination was to refuse, because the Theological College in Japan, where I received my training and later the one which I attended in the United States are both recognized as attaining a high standard, a fact which I am the first to admit.

But at the same time, it is true that experience is an individual matter and so perhaps it is not out of place to take this opportunity though I fear that what I have to say may not prove very helpful to the theological education of the future.

I spent my first four years at a College of university standard. While there I studied English, Greek, Latin, the Philosophy of Religion, History, Logic, Sociology, Psychology, and Comparative Religion, somewhat after the method described by Isaiah: "Here a little, there a little." These were all useful primary subjects for the study of theology and the study of them was a most interesting experience, as it helped to lay a good foundation for an apology for the Christian faith. Nevertheless I was lonely during this period for there was no one to whom I could look for spiritual guidance. Indeed some of my friends dropped out of the theological class as a result of doubts which arose during their studies. A study of these primary subjects can have such a result if at the same time there is not a good leader. The fact that theological students have to take such courses often tends to create a feeling of perplexity.

* The author of this article is a man of about forty, who is a successful pastor in a large provincial town. He took a high degree at the theological seminaries he attended. For obvious reasons his own name and that of his church and college are concealed. Editor.

I kept my faith however during these critical days and then passed on to the Theological Seminary proper, for a further three year course. It was in many ways a very happy experience, though I must confess that I needed a further two years' post-graduate work in America after being some years in the pastorate before I was quite certain in my faith.

There are many specialists in seminaries who give us professional education, but I think we need to remember that a seminary may not of itself be an organic whole. For example the view points of the professors all vary. We students were quick to realize this as soon as we got into college, yet it was left entirely to our free choice as to under whose banner we should range ourselves. I feel that this matter is serious, for if the theological college with all its leadership does not serve to unite us, this disruptive tendency will continue in after life. I think we need to appreciate more the essential unity amid these differences, instead of bickering among ourselves. We need to be honest in our search for truth but at the same time do it with a spirit of Christian friendship.

With regard to the subjects we studied, what I feel particularly dissatisfied about was the way that doctrine was taught. It was far too dogmatic, and not sufficiently constructive. If the professor was asked about some opposite viewpoint he merely replied that it was of the devil; but he never explained why! I think that seminaries need to lay more emphasis on apologetics, especially in a land like Japan, where it is not so easy to have a simple religious faith.

Again speaking from the standpoint of my subsequent experience, I feel that more attention ought to be given to the subject of preaching and how the preaching should be done. It is a fatal mistake to send out graduates unprepared to preach when the very first thing they are called upon is to do so. I think no church will be the worse for laying emphasis on preaching even though there is a tendency in some quarters today to attach all importance to the service. In this connexion a study of music also is useful. In a country church the pastor perforce must lead in this and in the city a good voice is of real value. But none was provided at the college I attended.

Another important point that I have learnt from experience is that our knowledge of doctrine and of the Bible etc., needs to be

expressed in simpler language. There is no doubt that there is a tendency at present to treat Christianity as a sort of specialized subject and so only suited to intellectual people. Similarly in the matter of taking a service and the knowledge of the form that a service should take, we need to get more practical instruction, not only for our own sakes but for the sake of the church as a whole.

Finally I think it is necessary to study Church Polity more. The Church in Japan should sink deeply into a believer's practical life. To this end Church Law needs to be clothed in new raiment, however old it may be by tradition, so that it may come to serve as a practical link between the church and its members.

Theological education which does not take cognizance of such practical problems is but an one-sided affair.

To sum up, seminaries are not a place for producing pedants or book-worms; nor must they aim at creating specialists. They should be organizations which go to build up a unified faith. They need to uplift the faith of their students ere they send them forth into practical work. For that reason a professor who has proved a failure in pastoral work or who has no experience of it is the last person to succeed in this aim. I think indeed that in any seminary a professor should not keep his position too long but should alternate between the church and the college. The tendency has been too much to turn out high-grade workers, whereas I think that a theological college will contribute most if it produces practical church workers with 100% missionary zeal. Scholars will automatically emerge from such circles.

THE FUTURE OF CHRISTIAN EDUCATION IN JAPAN

D. TAGAWA

In order to have an adequate discussion of the future of Christian education in Japan it is necessary in the first place to make a short review of its past history.

It is of course a well-known fact that Japanese Education from the Meiji Era onward has made astounding progress; but it is sometimes forgotten that even before that time it had made some advance. This pre-Meiji education was restricted to the *samurai* class, which numbered some 400,000, and so it was only for a minority of the population; but its chief results were cultural rather than educational. It demanded a strict mental and moral discipline and had some very lofty traits.

After the Restoration the samurai as a class were dissolved and the four existing grades of society, the warriors, the farmers, the artisans and the merchants, were reduced to the same rank. As a direct result samurai education was done away with and popular education took its place. Despite this change however the younger generation still continued to regard the aim of education to be to fit them for the official and military services, and education of this character reached its highest peak at this period. The Imperial University for officials, and the Naval and Military Academies for the forces, were the best schools in the country. During this time however a private school was started through the efforts of Professor Yukichi Fukuzawa, who has been called "the sage of the Meiji era." It had as its purpose the training of business men, newspaper men, popular politicians, and men of similar professions outside of the official circles. This type of education was without precedent at that time. The school later on grew into what is now known as Keio University.

In the meantime, largely through the efforts of Christian workers from foreign countries, notably England and the United States, a beginning had been made of Christian education; but what with a scarcity of students, a shortage of strong teachers, little sympathy from society in general, and the smallness of its extent, it is hardly

to be wondered that this work did not thrive. Indeed the Government of that time more or less carried on propaganda for the extermination of religion. Such policy is not peculiar to present day Russia! But the fact that Christian education was largely disregarded by the society of that day did not in any way mean that it was not necessary, nor that it was really weak. It was due rather to geographical reasons; it was limited to but three localities—Yokohama, Kumamoto and Sapporo. Nevertheless these schools produced men who later were to become leaders in the Christian churches of Japan and also did valuable work towards bringing about a reconciliation between religious and scientific thought.

In a world devoted to material pursuits when everybody's ambition was to become an official or an officer or a business man, Christian education produced young men who spurned such positions and who even faced persecution in their ambition to become men of free and independent occupation, with a special interest in the propagation of Christianity. Thus Christian education though it did not produce men who rose to high rank in the state, nevertheless made an important contribution to the Japan of that day. It is no exaggeration to say that the spiritual and moral life of the nation owed much to the diffusion of Christian thinking and endeavour.

Passing on from the early days of the Meiji Era we come to the period when Japan was at war. That war has in the long run an evil effect goes without saying and Christianity suffered in consequence. Both Christian evangelism and Christian education received a severe set-back as a result of these wars. It is easy to understand this today as we see the evil results of the Great War on the nations of Europe and America, only in Japan the effect was more serious because Christian ideals were not so firmly established. To give an example, the Meiji Gakuin with which at present I am associated, was begun in 1886 by missionaries associated with the Presbyterian and kindred churches. The number of students was only 99; the year following it increased to 115, and the numbers steadily increased. But in 1899, in the period referred to above, they had fallen to 38. In this year, 1899, the Ministry of Education issued its famous official order, No. 12, an order which still is in force today. Its gist was as follows: The teaching of religion and the performance of religious ceremonies is forbidden in all schools having

recognition under the official regulations. From the administrative standpoint it is necessary to give a special status to education as exclusive of religion. Accordingly in all such schools as those mentioned above the performance of religious ceremonies is not allowed even outside the curriculum. At the present time however this law is not pressed too literally. Nevertheless the Christian Educational Association passes a resolution every year at its sessions, demanding the repeal of this order, but so far its request has been ignored.

The modification in the official attitude, however, though it has been most marked since the close of the Great War, is due in part to certain factors antecedent to it. Among these are the rise of democracy, which affected Japan very greatly, and which led to the granting in 1926 of general adult suffrage, the establishment of the League of Nations which had done much to change the Japanese outlook on international affairs and which is likely to have still greater results in future, the effect of the Russian revolution which has been very far-reaching, and which has led to the rise of the communist movement in Japan. At present the whole tendency is in a leftist direction, and as a result animosity towards capitalism, class-warfare, and revolutionary thought is widespread which has on occasions even sought to express itself by direct action.

All this of course has had a tremendous influence on the Educational authorities, who are making frantic efforts to keep these tendencies in check and to restore a more balanced outlook. It is this above everything else which has led to the investigation of what is known as 'dangerous thought.' There is no matter of greater concern than this both to the Government as a whole and to the Ministry of Education in particular. As to what the results of all their efforts will be it is still too early to judge, but there is one thing which already calls for notice, the change in attitude towards religious education. There is no doubt that the attitude of the Educational authorities has become more sympathetic. This applies of course to religious education in general, but as a matter of fact religious education in Japan at the present time is Christian education. It seems as if Christian education will no longer be regarded as something outside the pale.

If I were asked what I thought the Japanese Government and its Educational department really felt with regard to these present

trends, I should be inclined to say that they have in all probability discovered the following faults or weaknesses in the policy that has hitherto obtained. Firstly they have awakened to the disadvantage of an education based purely on materialistic ideas. From the time of the Meiji Era Japanese education has always had this tendency. It is only natural therefore that as a result students who have been brought up under such ideas should become Marxists. In fact the Educational authorities by their policy have brought about a state of affairs diametrically opposed to their intentions. Yet despite this they profess to be shocked at the results! It seems as if those entrusted with the direction of affairs are at last awakening to this fact. Of course this is only my surmise, but I have good grounds for it. In 1926 at the Annual Meeting of the National Christian Council, the Minister of Education, Mr. Okada, a member of the Minseito Government, attended in person and made a speech of the same purport as the above; in the spring of 1928 Dr. Mizuno, Minister of Education in the Seiyukai Government, called together representatives of Christian Education and addressed them along the same lines. This would suggest that the Educational Department are determined to revise their old policy of materialistic education and to advance towards one having higher ideals. The fact that the Ministers of two different political parties have expressed themselves thus would suggest also that this is not a matter of party politics but that it has become the fixed policy of our educational leaders. Again, I mentioned above the prohibition of religious teaching and ceremonies in duly recognized schools. The original order, it is said, was drafted by Mr. Okada who was at that time an adviser to the Ministry of Education. Yet it was he who was the first Minister to attend a meeting at the National Christian Council and it was he who praised the results of education having a spiritual foundation, such as Christianity carried on; he further expressed a desire for even greater endeavour and support along this line. This being so, it is not difficult to see how great is the change that has come over the authorities.

In the second place, the present system of education being on a materialistic basis, has naturally resulted in what may be called mass education. It is a serious matter when schools should have to be run on the fees paid by the students alone and even more so,

as in some cases, that they should be turned into money-making concerns. But in government schools inasmuch as the funds are provided by the state, there is no essential need for them to have a large enrolment of students or to depend on tuition fees to carry on. Nevertheless the number of students in Tokyo Imperial University, to cite a single instance, has now risen to over 8000. Pebbles and jewels alike are crowded together and the result has been a lowering of the character of the whole, superficiality in methods of study, and results of but little intrinsic worth. There is good reason to believe that the authorities have awoken to this fact also.

In the third place there has been the problem raised by the interference on the part of the government authorities in education and the tendency to try and produce uniformity. Whether the training be for officials or soldiers, doctors or mechanics, farmers or business men, as a result of a fixed policy everything has been carried on under strict supervision on a sort of uniform basis. Even private schools have been forced into this mould and have not been allowed to make free and independent experiments. There have been certain advantages in all this, but there have been evil results too. Among private schools this interference has caused endless dissatisfaction and many have been the appeals made for relaxation, but so far the authorities have been deaf to all such. As a result there is a growing body of public opinion which would do away with all government interference and would abolish all this attempt at uniformity. I was at a meeting a few weeks ago attended by high officials, economists, business men, and members of both houses of Parliament. The Minister of Education was also present. The matter of the government control of education was brought forward, and it is a striking fact that though many speeches were heard advocating the abolition of such, not a voice was raised in opposition. One can make one's own deductions. Nevertheless I do not think that it will be very easy to put such a thing into effect, nor do I believe that it will soon come about; but at the same time there is no doubt that the authorities are now well aware of the evils of the existing system. Indeed I think that there is hardly any doubt but that the official policy and attitude with respect to private schools will undergo a change.

Such in brief is a statement of the situation as it is today.

What is the future likely to bring forth? I think it is safe to predict the following changes.

In the first place, now that the short-comings of materialist education are obvious, no doubt plans of some kind will be made for a new advance along lines having a more spiritual character. One plan suggested is to revert to or restore oriental morality, so-called, but this will hardly be enough. Oriental morality is not religious in character, and the authorities can hardly rest easy with that when the times are calling for something more akin to religious thought and faith. Let me give an illustration of what I mean. On the occasion mentioned above, when the Minister of Education extended an invitation to Christian educators, the desire was expressed by somebody that the authorities should include religious education in the curricula of state and private schools alike. I gave as my opinion that such a plan would not be good; that rather than have the schools as such teach religion publicly, it would be better to make provision for such organizations as the Y.M.C.A., the Y.M.B.A., and the like, and apart from all question of the general curriculum leave the matter to the free choice of the individual. Of course I assumed that such schools as our Christian private schools would be allowed freedom to give such religious education as they desired. The Minister of Education and others expressed approval with what I had said about the formation of religious societies in the schools themselves. I think there is no doubt now that the educational authorities have come to the point of being ready to adopt a new policy of education with the religious element added.

In the second place, there is the question of numbers. For the satisfactory carrying on of education on a spiritual basis one of the most important needs is that of reducing numbers. The Department of Education seems to be coming to recognize the necessity of this. There are evidences of a movement towards limiting the number of students to one teacher and of reducing as far as possible the number of pupils in a school, so as to bring about a more intimate relationship between teacher and taught. The policy which the Government is adopting to prevent and suppress communism, so-called, is definitely along this line.

Thirdly, there is the matter of the Government's attitude to private schools. If the government intends to develop this policy of

small-number education, it is obvious that it will be necessary for it to have a larger number of schools; for now that Japan has started on the path of democracy and the general franchise it is obvious that popular education is more and more necessary. Nothing is more unsafe than an uneducated democracy. To have the majority of the schools under state auspices does not meet the situation. Japan wants something more than officials; she needs a people, well educated, of sound knowledge and of good character. If this is to be brought about she must accord generous treatment to private schools; she must give them freedom to satisfy their various requirements due to location or other circumstances, she must allow them to realize the hopes of their several faiths, she must give them scope to exhibit their peculiar character and feature and to demonstrate their strong points. It seems as if the Educational Department understand this and that they will probably adopt some such policy. But of course I do not mean by this that the Government will do away with state schools, nor do I mean to imply that they will change their present policy of a nationalistic education. Indeed I think they are likely to emphasise this last point as much as ever, but at the same time to recognize the existence and necessity for private schools and to grant them greater freedom than heretofore.

In what I have said above I have had to put things in a very condensed form, and there are many other things which I should like to have mentioned but the exigencies of space prevent me. I believe the above is a fairly accurate analysis of the present situation; but before passing on to my next point I would like to say a word as to whether the above situation is likely to prove advantageous or otherwise to the work of Christian education. It is certainly a matter which demands the most careful thought on the part of all Christian educators, and I do not know what their conclusions will be; but speaking for myself I think the present trend is wholly advantageous. More, I think that a direct responsibility lies on Christian educators to arise and try and secure satisfaction for their demands; and further, I believe that they are qualified to do so. It almost looks as if Christian educators have come through the anxieties and struggles of the past for this very purpose. The time has come, I now believe, for the realization of many of their long-cherished aims, and it behoves them to exert themselves to the uttermost

on behalf of the ideal of religious education, and so meet the demands of the time and in doing so save the situation in Japan.

What then shall we educators do? What must we do? I have only one plan to urge, namely the establishment of a Christian University. This is my earnest hope. Of course this is not my only hope; I only mention it as my first hope. Japan has almost a surplus of universities. As a matter of fact there are two already founded by Protestant Christians, the Doshisha in Kyoto and St. Paul's University in Tokyo, but I want to see one more; or shall I put it this way. I would like to see St. Paul's united with the Aoyama Gakuin, the Meiji Gakuin, and the Kanto Gakuin, in such a way that the four present institutions would become colleges in the one university, the component parts of one whole established on a cooperative basis by the four schools for the consummation of their own work. If Tohoku Gakuin at Sendai could be linked on to this all the better. I would never covet a large number of students for this university; indeed I would make strenuous efforts to limit the enrolment so that something like the English tutorial system could be put into effect, and thereby avoid the faults of the mass education at present practised by the Government. It would not be subject to the restrictions and policy of the Ministry of Education but would be at liberty as far as possible to conduct its own free and independent education. I should like also to see it run on the basis of co-education.

As to what sort of subjects should be taught in this university, this is a matter of detail, but in my opinion it should have as its main purpose the cultivation of international-mindedness. At present the nationalistic ideas in Japan are too strong, at least they are so strong as to make one wonder if they are not too much so. But on the other hand the international mind of Japan is too weak. The demand of the world civilization of today is for men of international outlook and character. This to my mind would be a most appropriate work and mission for a Christian university.

With regard to the different courses which should be included in the university, I should like to make two or three tentative suggestions. In the first place I should like to see a department of Christianity. Its aim would be to further the study of Christian thought and to give the highest type of Christian knowledge. Buddhist Universities seem as if they are being forced to yield their

special functions to the department of literature in the Imperial University. This is not only because Buddhist philosophy as such is covered in the school of philosophy in the Imperial University, but also because there is no spirit of evangelism in the teaching of Buddhism. Indeed the Buddhists themselves are the first to say that Buddhism as such is a philosophy. A Christian University should be able to make its own contribution along this line with out the fear of its function being absorbed by the Imperial University. It should have as its supreme aim the inculcating of the evangelistic spirit.

Again such a university should include a department for the study of social questions. This does not mean that it must study Marxism or the like. Christ is the friend of the poor. Poverty never ceases to exist. We need to study the problems of poverty and of wealth alike and to seek to bring about a reconciliation between the two. Such a university should also include a business department. Feudal Japan looked upon the samurai alone as being worthy of respect. Merchants belonged to a lower grade of humanity. This was not conducive to a high standard of commercial morality. This has changed somewhat in recent years but things are still far from satisfactory. Business ethics need to be raised and business men to be regarded as following a gentlemanly profession. Further international relations are largely bound up today by ties of commerce, which would make such a department all the more natural in a university of this kind. Then there would be need for a department of education, both to meet the demands of other Christian schools throughout the country and also to supply educators of Christian culture for the state schools. Departments of medicine and astronomy are also to be recommended.

If the Christian Church is to fulfil its mission then Christian education must fulfil this obligation. Such a plan would receive the blessing of Christ and with it the gratitude of the Japanese nation. The task of giving a Christian education to this country is a great one; there is in front of us a tremendous hope, I beg Christian leaders and especially Christian educators to concentrate their mind and thought on this great mission, to assume its obligations, and with united strength and in one accord to go forward to its realization. May God grant to us His guidance in this our great adventure.

SOME THOUGHTS ABOUT THE FUTURE OF CHRISTIAN EDUCATION IN JAPAN

KEN ISHIWARA

The question of the future of Christian education in Japan is one of the greatest importance; it calls for the most serious consideration. As one who is not directly connected with Christian education, I cannot speak with the intimate knowledge of one who is inside, and for that reason perhaps cannot put forward my hopes in so convincing a manner as I should like. Further, I have not been able due to the shortness of time at my disposal, to make the detailed investigation that the subject demands. Nevertheless as the subject is an important one and I have given some thought to it, I will give a brief statement of what are the chief points affecting its future, as they appear to me, and will leave a fuller and more detailed discussion until a later time.

✓ The responsibility for the bulk of the Christian education done in Japan today lies with the Mission schools. They played a big part in the educational development of Japan in the Meiji period and have a significant connexion with the whole movement. In the Taisho Period (1922-1926), however, State schools of various kinds have made such remarkable progress both in number and in quality that they have almost threatened to crowd out the Mission school, and apart from all question of deliberate intention through sheer force of circumstances the competition between the two classes is becoming more and more acute. This does not mean that Mission schools are giving way to other schools, but that to an ever increasing extent the problem of getting the best equipment, of securing the best leaders, and of attracting the best students, is making the situation more and more difficult. This is likely to become still more serious in future.

Whatever may be the rights and wrongs of such a situation one inevitable result is that the cost of running such a school is becoming

increasingly heavy. Of course this situation does not affect Mission schools only; it affects all schools. Such schools that cannot come up to standard now-a-days have no option but to cease to be.

But so far as I can see the thing which is likely to cause most concern so far as Mission schools are concerned, is not the raising of the money but the method of doing so. The reason for this is that there is serious danger that Mission schools will be driven to adopt methods by which they lose sight of their whole *raison d'être*, with the result that their essential Christian character will be damaged or relegated to the background till the whole purpose of Christian education, as such, will be lost sight of. To give an example of what I mean, there is a real danger that in the desire to attract pupils in ever increasing numbers, the purpose of the school, its attitude towards life, its equipment, the subjects it puts into its curriculum, the very teachers themselves may be out of harmony with Christian ideas. Yet what further complicates the situation is that this question of numbers is a very vital one. In short the schools are placed on the horns of a dilemma.

The question therefore ultimately resolves itself into this: How can we reconcile the present state of affairs in the educational world with the principles underlying Christian education, so that the latter may be able to advance to its real mission? This is a problem to which there is no easy answer; yet until it is found the position of the Mission schools must inevitably be an anxious one. For myself, I believe that the answer is to be found in a fuller grasp of what is the function of a mission school and a more greater determination to realize it. As a proposition, the issue is clear enough; but its solution is hampered by endless obstacles, and there is a real fear that in the attempt to accomplish what are but secondary aims we lose sight of the primary aim. Or to put it in another way, there is a real danger that Mission schools will end by having no feature of sufficient importance to distinguish them from any other schools.

Such being the state of affairs, it would seem that the chief need is in the first place a realization of what Christian Education as such essentially stands for, and from such a realization, a clear understanding on the part of each school as to the position it is called upon to occupy. In other words, each school must give up the false idea that it is in itself the complete embodiment of Christian education,

and instead it must ask itself what special feature it should make its own, and what method it should follow to attain it.

To make my meaning more clear: there has been a tendency hitherto to identify Christian education with Mission schools. It is now necessary that the distinction between the two be made clear and that Mission schools as such realize their own limitations, that they are making only a partial contribution towards the achievement of Christian education as a whole. The realization of this limitation will be the first step towards the reaching of the goal. Once Mission schools and schools on a Christian basis realize this truth, then we can bide our time till the following hopes are realized.

My first hope is that all schools on a Christian basis will come together into one organization which will have as its aim the attaining of the highest standards of Christian education.

If such an achievement in unity proves impracticable, then an alternative aim, and one indeed which is a step towards the final one above, and a preparation for it, will be the formation of some reasonable organization by which the schools can work together.

These proposals require a few words by way of explanation as various practical questions arise in connexion with them. The limitations of space however prevent me examining them except in a somewhat cursory manner. I will therefore confine myself to one or two of the main points.

In any form the one organization may take, the schools will only come together as they realize clearly the highest aims of Christian education as a whole and are determined to attain them. At the present time the majority of Mission schools are concerned exclusively with their own improvement and their own development. In this they are up to a certain measure successful, but this very success only makes things more difficult. Further as there is no outside power which can compel them to come together, as a matter of practical politics the second method is about as much as can be hoped for at present.

As I implied above, a reasonable form of federation or closer co-operation is not to be brought about simply by weighing the material pros and cons; it will come about when each school has a clear understanding of the part that in collaboration with others it is going to contribute to the whole, so that the whole as such may

be attained. In other words the sphere which each school shall occupy will be determined by mutual agreement, and by occupying such a sphere the school will both achieve its own ends and will also fit into the larger plan as well. That this is difficult goes without saying, but for this very reason it is all the more important to think over carefully the policy as a whole.

In the third place when we think over the supreme purpose of Christian education and also how in the ways suggested above it may be realized, the need of some higher educational authority becomes all the more apparent. On the one hand there is the need for a fundamental study of Christian theology so as to work out a true basis of Christian thought for present-day society; on the other hand there is the call for a careful study of methods and plans by which Christian education may shew forth its real mission. I hope that such an organization will become a place where it may prove possible to study theology in a way which transcends our present denominational divisions and that it will also become an effective agency for working out a common policy for the highest education possible in our schools. Once such an agency is secured we will, I think, be well on the way towards our first goal, which to my mind is the really supreme need.

If we look at the Mission schools of the present day, not from a denominational standpoint but from the standpoint of Christian education as a whole, we cannot escape the feeling that they are in some ways without a policy. Their distribution is haphazard; schools of similar character exist side by side in a meaningless sort of way, and on the other hand there are other places where they do not exist at all. Such a state of affairs is serious. This is particularly true of the standards and organizations of higher special schools. The whole situation therefore needs to be studied from the standpoint of Christian education as a whole. It is not a matter affecting one denomination but the very Cause itself.

A UNION HIGHER THEOLOGICAL INSTITUTION FOR JAPAN

D. B. SCHNEDER

In every country in which Christianity is to any considerable extent established there are institutions for its higher study. In Great Britain there are the facilities offered by Oxford, Cambridge, Edinburgh and other centres; in Germany there are Berlin, Halle, Tübingen and Heidelberg; in America, Harvard, Yale, Union, Princeton and Chicago. The need for such higher study is becoming not less but greater as the world's life goes on. The range of human knowledge has expanded to an extent that is bewildering; and as a consequence man's place in the universe, the meaning of his existence, the true way of life for him both individually and socially, and his eternal destiny, all call for a new and a deeper study than any that has as yet engaged the attention of man. It is more than merely a matter of facilities for the securing of higher academic degrees. It is the call of profound and desperate human need.

And the need of this higher and deeper study exists in Japan as well as in the occidental countries. In fact here at this meeting-place of Occident and Orient, where the knowledge of science is already fully on a par with that of the West, and where a great ancient religious heritage in its most highly developed form comes into contact with Christian thought, there is need of a profundity of study, and of virile, constructive thought such as exists in few other world centres. It is a noteworthy fact that in every one of the five imperial universities in Japan that have departments of literature there are chairs of the science of religion, and among the occupants of the chairs there are men of ability and of wide, some of them of international, reputation.

It seems entirely evident, therefore, that here in Japan *something* should be done to meet this great need of clearer light upon the great problems of human life and destiny. And whatever is

done should be of the highest, most authoritative order. It should be adequate to an extremely exacting situation. It should be satisfying to an awakened, searching, groping Orient. To leave the task, therefore, to the separate, struggling theological institutions of the present to make such provision for higher study as they can, would mean to be recreant to a great trust. Only *united* effort can measure up to this great responsibility. If the sinking of denominational differences and a uniting of effort are imperious anywhere, they are imperious here.

But what should such an institution be like? Of what educational grade should it be? What should be its chief aim? It seems clear that it should be of post-graduate grade. Its chief purpose should be to provide facilities for research work in Christianity,—in its relation to its own past, in relation to contemporary science, in its relation to the Oriental religions, and in its relation to the tremendous ethical and social problems of the present. Whether it should have an under-graduate course in theology connected with it, or whether it should be the capstone of a merger of a number of existing theological seminaries, is a different question. Its fundamental purpose should be to provide for higher study and research. Presiding over it there should be a staff of great Christian scholars. Prominent authorities from the West should be on its visiting staff. Working under them should be a select group of young men of superior ability, the best of whom should be encouraged to the same extent that the choicest graduates of the imperial universities are encouraged. There should be fellowships for study abroad. At the same time there should be provision for students from other countries, both Oriental and Occidental. It should be something of a clearing-house of Christian thought for the Orient similar to that proposed by Dean Weigle to be established at Yale University. There should be an adequate Library. It should be a creative centre of Christian literature. It should become the dominant thought-influence in Japan. And, finally, in its fundamental aim and spirit the institution should be evangelistic. It should be more than just coldly scientific. It should aim to save, in the deep and broad sense. As the world's great medical centres search for truth in order to heal physically; so such a centre should search for truth to

heal spiritually. It should have the human passion. It should have the divine inspiration.

As to the control of such an institution, it might well be under the National Christian Council. It would be most fortunate if it could be the post-graduate department of a union Christian university. Fortunate, indeed, would it be for Christianity in Japan if a union institution ranking with the imperial universities could be established at last. No other one thing could give to Christianity such a place of prestige and influence as such an institution in Tokyo, the educational centre of the Orient.

However, there is no gain in disguising the fact that the establishment of such an institution for higher theological learning would be beset with very great difficulty. The task of securing the needed funds, the task of creating a well-selected library, and the still greater task of securing an adequate personnel, would be very serious. Nor would the task of securing a united interest in, and support of, such an institution be less serious. There would also be danger,—danger that the institution might become “an enemy of evangelical Christianity rather than a support”; danger of dissensions; danger of running into mere eclecticism; danger of becoming coldly scientific without any truly Christian objective.

For these and other reasons, in the answers to the Educational Questionnaire sent out last year, various substitutes for such an institution are suggested. One is that of establishing hostels alongside of imperial universities, and arranging for the access of students to their lectures on religion and philosophy, and to their vast library facilities. Another suggestion is that of definitely arranging for the sending of a larger number of men to America and Europe for advanced study. Still another suggestion is that of establishing a good Christian library on a large tract of land at some central place, and inducing as many theological seminaries as possible to group themselves around it. In such a situation the urge for research work would develop naturally and would gradually find its realization. In reference to the first suggestion, the probability is that in an atmosphere so apart from Christian interest little of positive value to the Christian cause would eventuate. What is fundamental to the whole purpose, namely, the evangelistic spirit, would probably not result from such an arrangement. As to the suggestion of send-

ing more bright young men abroad for higher study, it is a suggestion that should be followed, no matter what facilities for higher theological study may be, or may not be, provided in Japan. The Japanese government, Japanese education, Japanese commerce and Japanese industry have profited enormously by the long-established and wise custom of sending abroad a continuous stream of the country's brightest young men. Japanese Christianity also has profited in the same way. The Christian leaders of Japan are nearly all men who have studied abroad. But not enough of this has been done. There is need of a definite policy to send more of the ablest and sincerest Christian graduates and workers to America and Europe for study and experience. Even Buddhist institutions send a considerable number of their graduates to America, Great Britain and Germany. But when the long future of Christianity in Japan and the Orient is considered, it will undoubtedly be a great stroke of wisdom to establish now a higher institution of Christian study that will grow in influence and beneficence to humanity as the decades and centuries go by. Japan as a whole by no means depends entirely upon the policy of sending men abroad. She has her own learned academies and research institutes and laboratories. So also Japanese Christianity will need its research institute for the study of the most vital ethical and spiritual problems of human life and destiny right here on the ground. Christianity in the Orient must undergo a legitimate process of naturalization, and this cannot be realized so long as facilities for higher study are confined to the West. The third suggestion of grouping a number of theological seminaries around a central library would have much in its favour. It would be a wise way of gradually developing facilities for advanced study and research, and would incidentally become a strong influence toward the realization of church union. But it is probably not best that all theological education for the whole country should be concentrated in one large city. A wise geographical distribution of theological schools is better. It keeps the schools near people whom they are to serve.

It seems then that the great and difficult task of establishing such a union institution for higher theological study and research should be squarely faced. How to face it, and in what way to go about realizing the great objective is a very important practical

question. Often success in an undertaking depends less upon the merits of the undertaking itself than upon the method taken to realize it. As to method the history of the establishment of the Tokyo Women's Christian College serves as a fine object lesson. First there was a deeply interested man, then a tract of land, then buildings, then a faculty, then endowment. As to order of aim, as mentioned before, it would be most fortunate if a union Christian university, including departments of literature, law and economics, science, engineering and medicine, could be established with specially ample provision for post-graduate work in Christian theology. This arrangement would supply the university atmosphere and stimulus so helpful to the spirit of study and research. Next in the order of desirability would be a single department university (*Tanka Dai-gaku*), having only a department of literature, in which, however, philosophy, sociology and religion could be included. It is on this plan that the Buddhist universities of Japan are organized, their main aim being education for the priesthood, though a considerable proportion of their graduates go into teaching or social work. Such a single department university with special emphasis on provision for post-graduate study and research would go far to meet the need under consideration, and would in certain respects be preferable to an attempt to establish a complete university. There is now, and there may be for years to come, over-production of university-educated men. Third in the order of preference would be simply a research institute in Christianity. The idea of research institutes is familiar in Japan, there being many such institutes of various natures already established. Such an institute, if highly and broadly developed, could become a strong factor in the Christian movement in Japan and the Orient. However, it would be at some disadvantage through lack of academic standing and prestige. A still further possibility would be the establishing of a central Christian library, provided with study rooms, and having some dormitories grouped around it.

But if none of the above choices were possible at once, even the purchase of a large tract of land suitably located would be a very important step. Considering the long future it would be a momentous step just to *begin*, in faith, hope and patience. And if, finally, this step of purchasing land could not be taken, then even just securing a *man* to give himself up to the task would probably

be a step of far-reaching significance. There is no great haste about the complete realization of the plan, provided a real start can be made. Here is a great need that can still be met on the ground floor, before any conflicting interests have grown up and pre-occupied the field in a separatist and inadequate way. But steps should be taken to meet it now, before it is again too late.

The approaching survey of Christian educational work in Japan by an international Educational Commission undoubtedly will furnish an opportunity for new advances in the strengthening and development of Christian education in Japan. But an essential thing will be that the Commission and its work be met in the spirit of co-operation and sacrifice, through which alone significant things can be accomplished. And if a higher theological institution for Japan should be recommended, its establishment in some form or other should be undertaken without delay.

THE COMMUNIST CHALLENGE AND THE CHRISTIAN CAMPAIGN

SOICHI SAITO

It is an undeniable fact that there is to-day in Japan a very strong communistic influence at work among students. Many causes and reasons have been advanced for the prevalence of such widespread Marxian movements. Disregarding for the moment the potent and influential propaganda agents both inside and outside the country—the cause to which most people look as their starting point in the discussion of this problem—we must not forget that the main and underlying causes may be traced back as far as the time of the World War. The mental attitudes and thinking of the students, not only in Japan but throughout the world, have undergone a marked change during these past ten or fifteen years. They have sought to study for themselves and to re-evaluate the standards of the past rather than take all for granted just because it may have been accepted by a former generation. As a result their thought life has taken on an entirely new and different aspect. We in Japan should here guard our reasoning a bit, recognizing that the real underlying causes have come from external and outside world-thought more than from domestic influences.

In addition, however, to these general and external influences Japan has, of course, been facing some serious and peculiar problems of her own during the past few years. Many of these problems are quite closely related to student life and thought. The first and perhaps the greatest single difficulty which the student faces is that of the entrance examination. This problem has brought about a newly coined word, called, *Shiken-jigoku* (Examination hell). Because of the lack of sufficient schools in proportion to the number of applicants for admission, there has resulted quite naturally a severe series of entrance examinations. There are cases where this tendency has permeated even to the primary school. As the student seeks entrance to the middle and higher schools, it immediately becomes

an increasingly difficult problem. And then those who are fortunate enough to survive the ordeal and finish the preparatory courses must once again face the even more difficulty of gaining entrance into the college and university.

Passing over the problems connected with the examination system as it exists in our schools to-day, let us consider what the young student faces when he graduates and comes out into the world. He is immediately confronted with the ever increasingly serious problem of finding any position or job in the social and economic order as it exists at present in Japan. Even if he does find a place he is just as liable within a few years to find himself fired or discharged because of an economic depression. Such a situation has been a very important factor in influencing the thought life of the student world during the past few years. In addition to all this, the attitude of students resulting from their reading and studying the numerous available books and pamphlets on Marxism and communism is naturally becoming more and more antagonistic toward capitalism.

I have recently had the privilege of giving a series of lectures on the work of the Y.M.C.A. before the leaders of the Youth Movement (*Seinendan*) in several different sections of the country. During the course of the discussions which have followed these lectures, I have found, at first somewhat to my surprise, that there are perhaps relatively more young men in the rural sections who are being strongly influenced by these movements than is true in the large centres of population. This means that the proletarian movement has penetrated into the country and agrarian districts, and has not been confined to the student and urban centres of population.

It is, however, the great class of students or the *intelligentsia* which constitutes the very front line of their attack. Because of the present policy of strict suppression both by the authorities and the schools themselves, the movement has been driven underground. The methods used in approaching and influencing the students are various and are always changing. It therefore makes it difficult if not impossible to say just what at this particular moment their means of attack may be. Several years ago when the movement was first getting under way, the principal method adopted was to organize social science study groups, get them interested in reading and discussing certain books together, and then after adopting some

striking slogan, influence them to specialize along some particular line of research and study. At the present time because of the suppressive policies in force this has become very difficult, so they have adopted a more or less individual or personal approach method. A student becomes a friend of another student; they discuss together the problems which face present day society and the various theories offering a solution; later he is invited to a secret meeting where these and similar problems are further discussed; and then, after arousing his interest, he is given a job or some definite piece of work to do. It is only after this process that he is definitely asked to join the party or group. By the time this article appears in print, however, this method may in turn have become antiquated and have been replaced by one more effective for the moment. The headquarters for these movements are constantly changing which makes it all the more difficult to keep a close watch or make a close study of them. In some cases girl students are used as reporters, by which term they seem to mean those who form the link or communicate with one another. The recent drastic arrests have revealed how cleverly these students and other leaders are planning and carrying out their activities.

What is the attitude of the government toward this serious problem? The writer has on several occasions discussed the situation with different representatives of the Departments of Justice, Education and War. It is quite evident that the authorities are seriously and sincerely concerned, and are seeking in every way possible the very best means of meeting the situation. Up to the present time the official policy has continuously been one of active suppression by force. The police and secret service officials are using very clever means of attempting to put an end to such radical and dangerous movements. The educational authorities are also filled with fear, and schools immediately expel students if they are found to be in any way identified with or even studying these movements. Some have been known to expel students even on the eve of their graduation. In spite of all these efforts and precautions, however, the tendency seems to be somewhat on the increase. The War Department, too, is greatly concerned about the same movement among the soldiers, most of whom are about the same age as the student class. Only

the same strong policy of suppression has thus far, however, been worked out in attempting to meet the situation.

It is of great interest to know that in spite of all these suppressive measures on the part of the various departments of the government concerned, there is an ever increasing number of pamphlets and publications appearing on various aspects of the so-called "dangerous thought" problem. The young men have begun to have doubts in their minds regarding our whole form of government, largely perhaps, growing out of the numerous disturbances which occurred during the last session of the Diet. It has also been recently called to my attention that certain women's magazines and others devoted to the discussion of poetry and literature have been influenced by the same communistic propaganda.

Let us now turn to a consideration of the attitude of the Christian forces. The Christian church as such is to-day often being criticized for entirely neglecting or at least for being very slow in realizing the importance of this serious question. Others, feeling that there are other better and more adequate agencies which should tackle this problem, have said that it is a question which does not or should not concern the church as such. It is a source of great satisfaction to most of us, however, to realize that the churches are awaking to their responsibility in this respect and are seeking sincerely to know how they may best help. During the past two years there have been two different conferences, somewhat along the line of the Copeck Conferences in England, in which the Christian leaders in Japan have sought to know their responsibility in meeting the pressing problems which face society to-day. These discussions have not been entirely confined to the subject of this paper, but nevertheless those who have come together have been presented with the present situation and are therefore at least aware of the tendencies along this line in Japan to-day. The wide-spread and beneficial influence of the Kingdom of God Movement along evangelistic lines has been splendid as far as it has gone; but really and adequately to meet the present day situation, such efforts should go deeper. Its leaders should seek to come into more direct contact with the problems facing the students as they try to meet their spiritual needs.

Which way shall we as Christian leaders turn to have a share in this much needed work? In the first place, what we all need to

do is to face the facts and come really to know the problems which are confronting the students of Japan to-day. We must appreciate and realize that their present attitude toward the problems of society are quite different from that of a former generation. Their reaction toward such things as hero-worship and service has changed from what was true twenty or thirty years ago. Their attitude toward life and all its complicated problems is to-day quite honest and frank. They are seeking the truth, and are not satisfied with the answers or experiences of a past generation of adults. Let us face the facts, then, and come to know the student point of view. We should study, for instance, about such movements as the present activities of the Japanese Student Christian Movement. This group is trying to follow the line and tactics of the Marxian doctrine, while at the same time endeavouring to remain Christian. Such a paradoxical effort to meet the present situation deserves every sympathy on the part of those who would understand the causes which prompt such an attempt to meet the problem. Time will shew whether they are right or wrong in their present method of seeking the right solution to the difficulties of the present student generation.

Again, we need openly and frankly to face the question of why the church is losing its influence among students. There are, of course, many students in the churches, but even those who do come do not seem to be entirely satisfied that they are getting what they need in meeting their life-problems. We must seek to give those who faithfully come and show their interest in the church and sunday school such a solid foundation of Christian faith and experience that they will not become an easy prey to those movements referred to above when they get out into their college and university life. It is a great pity that so many of the young people whom we find in the church and sunday school are not as strong as many of the Marxian boys in the propagation of their newly found faith. We need a more systematic religious education programme in order to give our educated or intelligentsia classes larger powers of judgment and a better basis for making decisions as they face these vexing problems.

We find in the Marxian movement a very strong emphasis on international co-operation. The Christian churches as never before must have more of this same sort of international-mindedness and international thinking. An example of what I mean was the recent

English worship service for students held at the Tokyo Union Church. Such services as this if held more or less regularly would help our students along this line. Another thing in which missionaries may be of big help is in suggesting good and constructive foreign books. As the missionary comes in contact with students and other young men, his recommendations and discussions with regard to the reading and thinking of our students will be of great help. Then, too, if we could arrange to have some of the outstanding Christian leaders from different countries, men like Professor Tawney or Bishop McConnell, visit Japan for a few months at a time, it would have a very wide influence. In this respect Canon Streeter's visit this autumn is particularly apposite.

In Tokyo a few Christian workers who are interested in the student and his problems have been meeting several times during the past spring and winter. They have no formal organization, but they are attempting by the promotion of a more co-ordinated effort in study and practical experimentation to do what they can to help the student in meeting his problems. A series of worship services at different places, occasional retreats for workers among students, English Bible classes, the holding of discussion groups and forums, and the planning of a number of social service projects are among the different activities this group has taken up. There is also the Library of Christian Thought and Life which is working along the line of producing the kind and type of Christian literature which will most effectively contribute to helping meet the problems which face the students and educated classes. This group is now in its third year and has produced thirteen most excellent and timely volumes.

In closing I want to say a word about the recent anti-religious movement, the latest point of attack from which the communist propaganda seems to be directing its activities. It is of course difficult at this time to foretell what the results from this effort may be, but indications seem to point to the fact that students are not especially opposed to religion. There seems to be, on the other hand, a strong craving to grasp the real truth in an objective way wherever it may be found. I was recently told by a professor in one of our girl's schools that one of their students had come to him seeking diligently to know more about the life and teachings of Jesus. She was interested not from any subjective or sentimental standpoint such as

she had heard and learned about from her childhood in the church and Sunday school, but rather she was seeking the truth and the facts in an objective way.

If the church desires to make its influence really felt, we as Christian workers must more diligently seek the facts. Let us try to get together more, working in full co-operation in finding the right solution to these problems. Then and only then will we find that our efforts will be recognized and appreciated by the students of this generation. If the church as a united body is not equal to this test or cannot measure up to such a task, the students will increasingly lose interest and will no longer be found in the life of organized Christianity. This is the time of times for Christian leaders to get together in united action, in united thinking and in united prayer.

In his interesting book on the present day student movements, Professor Sugiyama tells us that the Marxian communists not only have the basic theory of what they are doing well in hand, but also they have the tactics of their approach carefully worked out. Added to these he says they have a real enthusiasm which in many cases amounts to almost the same thing as a vital and strong religious enthusiasm. These three, he says, are the important and vital elements—Theory, Tactics, Enthusiasm.

THE DISTINCTIVE MESSAGE OF CHRISTIANITY FOR THE PRESENT SITUATION

DANJO EBINA

Japan today is facing many problems which demand a solution. Of these the four most pressing are the social, political, economic and religious problems. It is my purpose in this article to tell more especially about the last named, referring only to the others as occasion demands and inasmuch as they throw light on it.

In many respects, present day Japan is like the Roman Empire of the early centuries, with this important distinction, that whereas the latter was already beginning to show signs of deterioration, the former has been expanding and progressing with vigour and rapidity during the past half century. Fifty years ago, Japan was regarded as a country of idolatry like the Roman Empire, but today she has all but rid herself of the worst of these superstitions. Indeed religiously, she is no less enlightened than some Roman Catholic countries. This result was brought about by the effect of iconoclastic government on the one hand and Christian nationalism on the other. Polytheism, it is true, still remains in substance as before. Many of the shrines have now been robbed of their idols, but instead they are used for the promotion of patriotism and loyalty. The essential problem is becoming more and more that of 'What is the nature of God?' The old architect theory of God and his supramundane administration of the world has already been discarded. Early missionaries contributed much towards popular enlightenment but they only scratched the surface. The great mass of the people are still grasping at new forms of the old polytheism. The wonderful growth of the popular religions like Tenrikyo, is paralleled by that of the mystery religions of the Roman Empire.

The great distinction between the 19th century missionaries to Japan and those to the Roman Empire is that the latter preached to the philosophers of the empire and through winning them, converted the Roman Empire. As in the olden days Greek culture with Oriental

theosophy predominated in the more important cities of the Empire, so today Eastern religions and culture have concentrated on Japan. The early missionaries to this land were not prepared to meet this culture and religion, and their appeal was more to those Japanese who had an intense enthusiasm to learn and introduce everything modern and European, discarding all the things which belonged to their past. They even ceased to be satisfied with the Protestantism then preached, which considered evolution and science dangerous and Hegel and his like arch-heretics.

Japan needs such Christianity as the Roman Empire needed. The kind which is known as the Alexandrian Christianity, the Christianity of Clement, Origen and Athanasias. I mean a profound and philosophical Christianity. Some one will at once say that such Christianity is only for the few; the mass of the people will not understand it. In one sense this is true but it is necessary to remember that the mass is ultimately led by the few learned men and that they respect their leaders: the religion therefore that does not have the respect of the few will not take hold of the people as a whole. In one part the early missionaries succeeded in getting the respect of the few as well as the majority. This was in the way of moral conduct. Their kindness and patience and sincerity and purity attracted the attention of the Japanese and captured their hearts. Japan needs more men of the type of Origen, speculative, enthusiastic, pious and energetic, broadminded and true to their convictions. Here is a rich and virgin field which has been untouched by the early missionaries. The American Unitarians and certain of the German missionaries made an attempt to enter into this rich field but failed on account of their lack of religious and evangelical zeal and their inability to organize Churches.

Japan is just emerging from social despotism. Youths and labourers alike are surging like the waves of the sea. They have imbibed the Russian idea of Communism and are longing for its realization. They are disciples of Marx and Lenin. Statesmen, capitalists, and educators alike are perplexed what to do about them. Both sides with open hands are ready to welcome help from whatever quarter they can get it. Situations of this kind face Christians in Japan every way they turn. It is indeed a rare opportunity to the Church to inculcate the principles for which it stands in the minds

of the peoples. I have never seen such a grand opportunity for Christianity as the present, during the last sixty years. How then shall we take it? Shall we then side with the government and seek to suppress the new movement or shall we identify ourselves with the new movement itself? Christianity today is standing at the cross roads wondering which way to take. The present condition of society is very unsatisfactory, the world over. It is even more so to us Christians than to the men of the new movement because we have a more profound spirit and higher ideals. And yet despite this we cannot go with them hand in hand. Shall we then turn to the help of our government? We have been helping and will continue to help with all our heart but we are not its servants. We have a nobler spirit, higher ideals than that which prompts the government. What shall we do then in order to be true to our ideals? Shall we stand aloof far above the stormy winds and surging waves and congratulate ourselves on our own safety? We cannot, because we have the spirit of Christ.

The real solution I think lies in the answer to this question, Have we Christians a social programme which both government and the new movement alike will follow? If so let us present it to the people and do all we can to put it into effect. If the Christians of England and America have a programme of the social gospel as it is called, it is high time for them to send their missionaries to Japan in order to present this gospel of life. Some missionaries are doing social work, but it is more of an ameliorative than of a constructive work. They are mending things here and there. They have no plan of rebuilding anew the whole fabric of society. The new programme must be one which will meet the Christian ideals as it is being evolved from the inner spiritual experiences, and also fit man's inner yearning for righteousness. It is not the Kingdom of God, the state or community of the sons of God. Those who are guilty of pandering to their lower nature, to impurity, to intrigue, dissensions, envyings, jealousies, hard drinking, riotous living, will have no share in the Kingdom to be. Christianity, even if it has not worked out its details, should at least have clear the principles of the new society. The details will be continually changing as society changes; they must ever be readapted to any conditions. But is not the principle of the social gospel that of service to man-

kind? Did not the Son of Man come "not to be ministered unto but to minister and to give his life a ransom to many?" It is only by this principle of service and sacrifice that society will be rebuilt and renewed. Not by class war but by service and sacrifice; not by envying and hatred but by nobility of spirit: not by destruction but by construction; not by the old meaning of sin but by the new man, made in the image of Christ Jesus; only through these will society be built.

Let me put these social principles of Christianity more clearly. In the first place individuals must be born again. They must learn to get free from the bondage of sin and attain to the salvation of their own being. It will be through these things alone that they will be in a position to renew society; only by demonstrating the law of mutual service and by a generous distribution of their wealth, will they attain to perfection. Secondly, society as such must exist for its own sake as well as for that of its individual members. It must seek to serve the one, no less than the many. Thirdly, its individual members should as it were be the perfect miniature of the new society, so that through a realization of the divine life in man, God shall be all in all. Without these, I do not think that the ideal commonwealth will ever be realized by Christians.

Christianity all down the ages has helped to build up the sense of nationhood, but at the same time it has also given birth to the idea of a family of nations. It has now entered upon the task of organizing the world society in such a family. It is indeed a tremendous task. Is this social principle of Christianity really equal to it? Just before the beginning of the world war, certain German writers boldly announced that Christian morality's mutual love, as such, must be confined only to the field of individuals. It could not be applied to nations. When Marx emphasized the class war and when the German militarist avowed the rightfulness of international war, the Christian ideal of mutual love was repudiated as wholly unpractical and hurtful. It was ridiculed as mere words and theories, fascinating the dreamy mind of some optimists. It is not to be surprised therefore that the Christian principles of love to some people should appear too idealistic. But such an impression is not only the result of hard thinking; it is the inevitable fruit of the Christian life. A man who has been renewed by Christianity cannot think and

do otherwise. The social gospel of mutual love must be preached side by side with the gospel of spiritual renewal. Without it, the Christian world commonwealth will never be realized. It must be preached in the West no less in the East. There are many genuine Christians in the world, but there is no nation which can be called really Christian. Christian nations so-called are far behind its ideals. Some are even betraying Christ. They need to be awakened to this sense of reciprocal love and begin to emphasise the golden rule in international as well as to individual morality. Such a reciprocal love would represent a great advance on present ideals, for it is higher and nobler than an egotistical patriotism; it may indeed be considered the genuine principle of the Christian spirit.

But even such a principle in itself is not sufficient to create a new world commonwealth. It demands a tremendous effort of sacrifice. The very spirit of Christ is needed. The greater must be prepared to serve the less. Such an idea, no doubt, will be considered as dangerous even in the most enlightened countries; but is not this the distinctive message of Christianity to all nations in their relations to one another? It is certainly the message for Japan.

To sum up, I would say that Japan in the first place needs a philosophical Christianity which will satisfy the longing of the philosophical mind of the Japanese; secondly, it needs a social gospel capable of meeting the present difficult situation; finally, it needs a cosmopolitan Christianity which is capable of giving a basis for a commonwealth of nations. In short it needs a living Christianity which imparts new religious and ethical life to individuals and nations alike. The Christian message is ever fresh and distinctive, if it comes from the inner spirit and is not tied and bound by time-worn doctrines.

RELIGIOUS LIBERTY IN JAPAN

Being the Digest of a Report of a Special Committee set up
by the National Christian Council to Study the Subject

In Japan so far as Nationals are concerned Religious Liberty exists both by law and also in actual practice, with one exportant exception. This is with regard to the right of any religious body whose teachings are consonant with public safety and morality to teach their own beliefs under whatever general regulations are enacted by the state in private schools for the education of their own children and those of others. In this connection the Christian schools have been labouring under a very serious handicap in their desire and effort to provide religious education for their students.

On August 3, 1899, the Department of Education issued regulation Number 12, which reads as follows:—

‘Since it is highly important to keep general education separate from religion, therefore it shall not be allowed in government and public schools and in schools conforming to the curriculum ordained by law, to conduct religious ceremonies even outside of the regular curriculum.’

This has meant that ever since this ordinance has forbidden religious instruction and religious ceremonies in all government and public schools and in all schools which were willing to conform to the curriculum laid down by the Department of Education and which sought full government recognition.

Schools which were willing to forfeit the privileges and advantages of full government recognition could provide for religious education in their curriculum and hold religious meetings in their school buildings. However, such schools are at a great disadvantage in many ways because of the fact that graduates of government and recognized public schools may go on to higher institutions without an examination: also these students get the privilege of postponing military training until after graduation, and they naturally get preferential treatment when it comes to securing government appointments and positions in government and public educational institutions.

The result is that ambitious young people apply first of all to government and public institutions and if they fail to get in there they take the Christian and private schools as a second choice. This means that the best and brightest students, as a rule, are found in government and public schools while Christian and other private schools have to be content with students of lesser ability. It must be kept in mind, however, that this regulation applies to all private schools and of course to all government and public schools and so, directly, it does not discriminate against Christian schools as

such, although it is an open secret that the motive back of this regulation at the time it was issued was an attempt to crush out Christian schools.

The Committee wishes to emphasize the fact that the attitude of the Department of Education regarding this regulation has greatly changed with the passing of the years. In the Autumn of 1929, the National Christian Council, in Annual Meeting, passed a motion requesting the Department of Education to give private schools with government recognition full freedom to provide religious education for their students.

The Hon. D. Tagawa, M.P. was asked to bring this action to the attention of the Department of Education through a personal interview with the Minister of Education. In response to this request Mr. Tagawa interviewed both the Minister and Vice-Minister of Education and placed before them the action of the Council. They gave him a very sympathetic hearing but said that it would be very difficult to change Article 12 of the ruling of the Department of Education in which private schools, licensed by the government, are forbidden to carry on religious exercises and ceremonies within the school grounds. They frankly admitted that even within the Department itself there were those who favoured the repeal of this particular Article but said that both within the Department and outside of it as well there is very strong opposition to any change in the Department's ruling on this point. The Minister declared, however, that the attitude of the Department now is to interpret this ruling in a very liberal manner and to give private schools a great deal of freedom in their interpretation and carrying out of the rule. Beyond that they felt it was impossible to go at the present time.

During the past five years and at the present time the attitude of the Department in regard to the interpretations of this rule has been extremely liberal and even the Christian schools, which have full government recognition, have ventured rather far afield in providing religious education for their students and although the officials have been cognizant of this they have made no objection. More than that, again and again the Minister of Education himself and outstanding officials of the Department of Education have, of late years, on the public platform deplored the fact that religious education has been neglected in the past and have stressed the need of again emphasising this phase of the training of the youth of the land.

The Committee also wants to call attention to the situation created by a revival of State Shinto (also known as Shrine Shinto) which has been especially marked since the Enthronement Exercises which took place in the Fall of 1928, and the effort of a certain element to make State Shinto a sort of State religion.

State Shinto enjoys the financial support of the government and is aided by local and provincial taxation. Their priests are appointed by the government and have the same standing as government officials. Moreover,

government officials participate in the festivals held under the auspices of these Shrines. Not only so, but from the point of view of the government every Japanese is a Shintoist and if he is patriotic he is supposed to pay his respects at these Shinto Shrines at stated times. Moreover, the pupils and students at the government and public schools are taken by the school authorities in a body to the local shrines of State Shinto and they are expected to bow their heads. Of course, the attitude of the government and of the Department of Education is that State Shinto is not a religion but a national, patriotic cult and its purpose is to cultivate a spirit of patriotism and loyalty to the Imperial family. However, to the masses of the people State Shinto is a real religion. The whole atmosphere of the shrines and the ceremonies connected with them is religious in character.

In the meantime, the government has appointed a large Committee called the "Commission to Investigate the System of State Shinto" to make a survey of this whole question with a view to more clearly defining the government's attitude and its policy regarding State Shinto.

In view of this situation, the National Christian Council appointed a Special Committee appointed a Special Committee to make a study of this whole question and to take such steps as seem necessary. This Special Committee on State Shinto, after prolonged study of this problem, both historically and as it works out in the life of the Japanese people today, made a report which was printed in full in the *Japan Christian Quarterly* for July 1930 (Vol. V. p. 270 ff.) The Government's Commission is still studying the question and collecting data and has made no reply of any kind to the presentation made by the Council.

So far as the religious liberty of foreigners resident in Japan is concerned full religious liberty is allowed: but it is expedient that these rights should be given by each country of its own free will and not be a matter of treaty agreements as between nations. To this end either through the League of Nations or by some separate instrument, a common statement or an understanding should be reached, guaranteeing religious liberty to all alike in every nation.

The situation in Japan proper is as outlined above. However, in Japan's colonies the authorities are given a great deal of liberty in their interpretation and practice of regulations regarding religious matters. For instance, at the present time the administration in Formosa is refusing recognition to a Christian school, although it acknowledges that it has fully met all the requirements, simply because the principal of the school will not promise to take the students, as a body, to the local Shinto Shrine. The National Christian Council is just now making an issue of this.

REPORT OF THE NATIONAL CONFERENCE

On the Promotion of International Peace Through Religion

M. SAKURAI

The National Conference for the Promotion of International Peace through Religion was held at the Young Men's Hall in Tokyo on May 18-20, 1931. It was attended by 342 delegates, of which 128 were Buddhists, 107 Shintoists, and 75 were Christians, all leaders in the religious life of the country. Though they did not attend in an official capacity, yet their findings may be said to represent the opinions of the religious world of Japan.

The Conference was opened on the afternoon of May 18, and Abbot Ryugaku Yuzawa of the Shingon Sect of Buddhism was elected Chairman, and Chief Priest Issaku Kanzaki (Shintoist) and Rev. K. Ibuka (Christian) were elected Vice-Chairmen. After the singing of the National Anthem the delegates were welcomed by the Minister of Education, the Hon. R. Tanaka; he was followed by congratulatory speeches by various of the leaders including Dr. Y. Chiba, ex-Chairman of the National Christian Council. After an interval addresses were given by representatives of the three religions on the Teaching of Peace as contained therein. Bishop Matsui spoke for Christianity and quoted in full the findings on the subject of the recent Lambeth Conference.

In the evening there was a meeting for the public presided over by Rev. M. Noguchi of the Congregational Church when impressive speeches were made on the subject of World Peace. The Christians were represented by Dr. Ebina. Dr. Genchi Kato of the Imperial University spoke on *Nationality and University in Shinto*.

On the following day the Conference divided up into sectional meetings. In Section A, there were amongst other speeches on the following subjects:—*Buddhism and International Peace* by Dr. S. Tachibana; *Shinto and International Peace* by Dr. Kakehi; *International Peace and the activities of Christianity* by Dr. Ibuka. After these speeches proposals were brought forward on the subject of a suggested Declaration on the subject of Peace. The statement however that "war in principle is sin" evoked a certain amount of opposition and the whole statement was referred to a committee for consideration. Their report was finally accepted and embodied in the fuller statement given below. A proposal dealing with ways and means of promoting international peace was withdrawn as being a subject more suited for the big conference next year.

In section B, lectures were given on *International Education* by the President of Keio University, *International Peace and Women* by Miss Michi Kawai, *International Peace and Children* by Viscount Mishima, and by others.

In section C questions of a practical nature were considered, e.g. *The League of Nations* by Dr. Yamada, *International Peace and Labour* by Dr. Asari, *The Limitation of Arms* by Mr. D. Tagawa, M.P., who was also chairman of this section.

In the evening there was a reception at which an address was given by Mr. Nishiyama, the chief of the Bureau of Religions in the Department of Education.

The Conference met next day in full session with Dr. Ibuka in the Chair. The Reports of the three sections were received and adopted.

In the afternoon through the courtesy of the Imperial Household the delegates were treated to a performance of classical dancing, after which a reception was given by the Minister of Education.

The following is the Declaration on the subject of Peace adopted by the Conference:—

“A study of the history of mankind shows that the ideal of peace is one which has made gradual though slow progress. Even the Great War, which might be regarded as an event which prevented its realization, actually proved a help forward, for through it the world was given the opportunity of organizing the League of Nations. This was followed by the Treaty for the Renunciation of War. Practically every country in fact has come to regard war as something definitely wrong. This is indeed a great step towards the ideal of International Peace.

The League of Nations and the Treaty for the Renunciation of War are things, however, which should not be left merely in the hands of statesmen and politicians, for we recognise that there is a profound religious spirit stirring beneath them. For this reason we believe that religionists the world over should co-operate to their utmost on behalf of international peace, so that the ideal of a warless world should be not only a political one but also a matter of religious faith. We therefore make this appeal to public opinion in Japan and elsewhere and state that:—

1. Religionists must assume their responsibility in the past for the frequent outbreaks of war;
2. All religions can and ought to cooperate on behalf of international peace with due regard at the same time to the special characteristics of each faith.
3. It is our conviction that moral law should govern international as well as individual relations.
4. Patriotism is at one with a spirit of true internationalism.
5. True peace is in accord with justice and goodwill.

6. All matters of international dispute should be settled by peaceful methods.

7. It expresses the hope that all racial and religious discrimination will be abolished;

8. Religionists should utilize the leadership given by the League of Nations and the Treaty for the Renunciation of War to forward their ideals.

WAITING

Sneed Ogburn

There are who claim war wakens manhood in us,
 Sharpens our wits of brain and brawn, and clears
 Anew the path for love and youth's outreaching powers:
 But is not love enough to stir good in us?
 Love is not born of hate, nor peace of fears!

Then, why wait war?
 Why not love now—
 These days? these hours?

Praised be and blessed the broken-bodied lancers,
 Guiltless, assured the fray was man's and God's!
 But, see we not the irony of Hate's conscription?
 Love calls its roll—nor one dead champion answers;
 While Living-Hate boasts still her reeking sods,
 And stifles

Every breath
 Of Love's conception!

Yes,—anything to waken Manhood's sleeping—
 Pestilence, Famine, Slavery, Suffering, Death!
 But why! In God's name, why must man keep hating
 That he may love? Must joy e'er cringe to weeping?
 Nay! Love is man's all: Hope, Faith, and Native Breath!

And yet we stand
 Hate-dazed
 Love-famished
 Waiting!!

DEPARTMENTAL NOTES

THE NATIONAL CHRISTIAN COUNCIL

WILLIAM AXLING

DR. BUTTERFIELD IN ACTION:

Dr. Butterfield arrived in Japan April 24th and immediately launched a survey of the rural situation, especially as it relates to the Christian programme in this Empire. Through the helpful cooperation of Rev. R. S. Spencer of Fukuoka, Dr. Olds of Okayama, Dr. Vories of Omi, Rev. A. R. Stone of Nagano, Dr. Noss of Wakamatsu and President Sato of Sapporo, he had made an intensive study of six representative rural areas.

The Council's Social Welfare Commission during the past year has been doing a great deal of spade work in preparation for Dr. Butterfield's coming. The material it collected was put in his hands before he reached Japan in order to give him a background and avoid the necessity of his having to spend time in getting his bearings after arrival.

Coming fresh from similar surveys in Africa, India and China, Dr. Butterfield had a tested technique and was able to plunge right into the heart of this important piece of work. Not only has he studied the situation first hand but in order to check up his reactions has sought interviews with the heads not only of Government Departments related to this field but with the heads of such organizations as the Young Men's Association, the Young Women's Association, the Imperial Agricultural Society, the National Cooperative Association, the Bureau in charge of Village Schools, the Educational and Home Departments and Department of Agriculture and Commerce of the Central Government and many local officials.

From July 9-11, a Conference was held at the Y.M.C.A. Camp at Gotemba, at which Dr. Butterfield placed his tentative Findings before 100 delegates, chosen from pastors, laymen and missionaries who are directly related to the rural field, in order to get their reactions and suggestions. He also outlined a possible programme for the future occupation of the rural field by the Christian forces.

FINDINGS OF THE CONFERENCE ON RURAL EVANGELISM:

I. The Establishment of a Rural Parish:

1. In order to promote and unify the newly initiated movement for rural evangelism we recognize the need of establishing a clearly defined Rural Parish.

2. For the establishment of such a Parish, local conditions and geographical relations must be taken into consideration.

3. We recommend that the National Christian Council set up an agency for investigating the question of fixing responsibility for such parishes and, through conference with the denominations involved, determine the territory for the same.

II. Community Survey :

Setting up as our goal the Christian occupation of the virgin field of rural Japan, we are convinced that the first step must be a thorough survey of the conditions which obtain in this area. We therefore recommend:

1. The establishment of an agency for conducting rural community surveys.

2. That the National Christian Council collect, publish and distribute materials relating to such studies and surveys.

3. That the National Christian Council negotiate with the International Missionary Council and with the Rural Missions Foundation looking toward the sending out of outstanding specialists to conduct, as often as possible, special studies and surveys in this field.

III. Methods of Rural Evangelism :

In order to carry on evangelistic work adapted to the actual conditions which obtain in the rural area, we recommend the adoption of the following means and methods:

1. The encouragement of Sunday Worship.
2. Literature evangelism, e. g. the use of the Kingdom of God Weekly.
3. The use of suitable pictures and films.
4. The holding of Lecture Meetings on various subjects related to rural life.

5. The encouragement of religious music.
6. The holding of Peasant Gospel Schools.
7. Providing lectures and leadership in an effort to secure a better rural civilization.

8. The use of a travelling medical unit.
9. The carrying on of social welfare projects for rural communities.
10. The promotion of Sunday Schools adapted to rural life.
11. The use of a special edition of the Bible suitable for rural peoples.
12. The establishment of rural Bible Study groups and providing courses suitable for the rural mind.

IV. The Message for Rural Japan :

1. In view of the actual situation obtaining in the life of the rural peoples we recommend that special emphasis be put on the proclamation of God as personal and as Creator, and of Christ as the Saviour of mankind and to stress the spirit of brotherly love with Christ as its source and centre.

2. In rural evangelism the message should be simple, plain and practical and the messenger should endeavor to demonstrate the spirit of Christ through his daily living.

3. We recommend that a message be drawn up based on the actual experience of those engaged in rural work, setting forth an outline of the teachings of Christianity and that this message be widely distributed.

V. The Community-Serving Rural Church :

The Christian church must express the spirit of neighbourly love, as centred in Christ, through actual service. The rural field offers a most favorable arena for the practice of neighbor-love and the advance of the church into this area should be simply an actual expression of this spirit of service.

We would set forth the following as a means of putting this spirit of service into practice.

1. A sympathetic attitude and interest should be shown toward social reconstruction in all its phases and an effort should be made to instil a real inner life and spirit into all existing community social welfare projects.

2. Moreover, the church itself should, as the need calls for them, engage in the following lines of social welfare work :

a. Recreational work for children, the establishing of libraries, and the holding of Summer Schools for the community.

b. Give leadership to women regarding home economics and the betterment of living conditions, and conduct Day Nurseries.

c. Conduct a personal problems bureau.

3. It should especially encourage the Christians to strive for better industrial, educational, recreational and sanitary conditions and engage in various work for public betterment.

IV. The Training of Christian Rural Workers and the Laity :

In rural evangelism the training of workers is of prime importance. We recommend the following and would strive for their realization :

1. For the further education of the present pastors, evangelists and theological students, the holding of short term Training Institutes and Special Lecture Courses.

2. That the Theological Seminaries of the various denominations unite in inviting suitable foreign and Japanese lecturers for the purpose of training theological students in matters related to rural life and work.

3. Through the united effort of the various existing Theological Seminaries an Inter-Seminary Foundation should be established and during a certain period each year should provide their students with information, experience and a sense of mission regarding rural evangelism.

4. Peasant Gospel Schools should be held in an ever-increasing number of places for the purpose of training rural young people for leadership in their respective villages.

5. Through the co-operative effort of the various denominations and Missions a Central Training School for Rural Evangelists should be established with permanent equipment. Its work should be the training of rural young people as lay workers and also to train special Christian workers for the rural field.

VII. Self-Support and the Rural Church :

1. Self-support and self-government should be the fundamental basis on which the rural church should be built.

2. If aid is given in order to help the development of the rural church it should be given through the provision of workers, rather than through the supplying of funds.

3. In the building of self-supporting rural churches various plans should be studied and if possible steps should be taken to try them out in order to discover which is the most feasible and effective.

VIII. Cooperation :

1. In order to avoid friction and overlapping there should be the closest possible cooperation between the various denominations.

2. Every effort should be made to increase the sympathy and understanding of the city pastors and churches regarding rural evangelism and to enlist their help and cooperation.

3. While care should be taken to safe-guard the autonomy of the Japanese Christian Church, in order to further the work of rural evangelism suitable help should be sought from abroad through the sending of able rural missionaries and through providing funds for carrying on special surveys and studies.

IX. Special Recommendations :

In view of the above recommendations this Conference makes the following additional recommendations :

1. That the National Christian Council set up a Commission on Rural Evangelism.

2. That the National Christian Council take steps to secure a full-time Rural Secretary.

3. That in the near future the National Christian Council open a rural experimental centre and through the lessons learned there make plans for the future development of the rural evangelism programme.

MANIFESTO

In this, the first All-Japan Conference on Rural Evangelism, we are mightily moved with gratitude to God for His abounding grace, for the exceedingly able leaders in this field which have been raised up, for the new knowledge regarding the rural situation that has been acquired and for the new interest and passion which has been aroused in behalf of this work.

At the present time various agencies for the betterment of the rural life have been provided but most of them exist only in form and lack a vigorous inner life. Moreover, the rural peoples, having reached a state of impoverishment and exhaustion, and conscious of spiritual hunger are seeking for satisfaction, but finding none have fallen into a condition of great distress.

In this situation we increasingly believe that Christ and Christ alone can save them and keenly feel that we are presented with an opportunity of opportunities to press forward the building of the Kingdom of God in this area.

Therefore, conscious anew of the church's responsibility and mission, with the best possible methods and the uttermost effort to proclaim the Gospel of love and of God's grace, we are determined to plan a new forward drive into the rural field and make this Conference an epoch-making event in the history of evangelism in our land.

RESOLUTIONS

RESOLVED that we express to the International Missionary Council our sincere gratitude for sending Dr. K. L. Butterfield to Japan at this opportune time. His personality, his rich knowledge and his many years of experience have been of very great help in capitalizing the rising tide of interest in rural evangelism in this land. Moreover, we trust that in the future they will continue to send us special authorities of this type.

RESOLVED that we express to Dr. K. L. Butterfield our heartfelt gratitude for his pains-taking survey in different parts of the Empire during the past two months and for his helpful guidance in the work of this conference. We pray that he may be greatly blessed as he continues to fulfil his mission for the salvation of the rural peoples of the world. We further express the hope that he may return in the not far distant future and give us further guidance in the work of Rural Evangelism so auspiciously launched. We also hope that at that time Mrs. Butterfield will again accompany him and give us the joy of her presence.

THE KINGDOM OF GOD CAMPAIGN:

Dr. Kagawa's campaign in the Hokkaido and Saghalien has been signally blessed. As many as 2,000 people gathered at some of the meet-

ings and here reports that 4,000 people signed cards as inquirers. During the last few weeks he has been in the Tohoku and here, also, there have been evidences everywhere that Japan's heart is hungry.

In the last issue we announced that Dr. E. Stanley Jones, of India, had accepted an invitation to participate in the Campaign this Fall. Dr. Jones now writes that it will not be possible for him to visit Japan this year.

During the past months conferences and training institutes for Christians have been held in a great many provinces. These conferences have been attended by representatives from practically all of the churches within the different provinces, and a fine spirit of unity and determination to carry-on has been manifested.

The Conference on Evangelism which was held at Gotemba last Fall and attended by either the Chairman or Secretary, or both, of the ninety District Committees proved so helpful in the work of the Campaign that it has been decided to hold a similar conference this coming Fall. It will be held at Gotemba, September 2-4, and again an effort will be made to have all the District Committees represented by their officers. At this conference the results of the campaign, thus far, will be carefully studied and plans and policies for the closing year adopted.

THE PEACE MOVEMENT GATHERS MOMENTUM:

The World Conference for International Peace Through Religion which will be held at Washington, D. C., November 10-24, is capturing the imagination of the progressive leaders in all of Japan's religions. A committee has been set up composed of Christians, Buddhists and Shintoists. For more than a year this Committee, in the finest spirit of harmony, has made a united study and collected materials for a rather complete report as to what these three religions have accomplished in creating a peace-mind among their followers in this Empire, what contribution they have made to international peace in the past and setting forth their peace programme for the present and for the future.

In order to arouse a nation-wide interest in the proposed Washington Conference in particular and to stimulate the growing passion for peace among the Japanese people at large, this Three Religions Committee recently organised a three day "All Religions Conference on International Peace," in Tokyo of which a fuller account appears elsewhere.

THE CHRISTIAN BUILDING:

The Christian Building, which will serve as headquarters for the National Christian Council, for the National Sunday School Association and the Kingdom of God Campaign, was dedicated June 16th. It is a four storey building located at 13, Itchome, Nishiki-cho, Kanda, right opposite the City Y.M.C.A. building. Only half of the lot is occupied by the pres-

ent structure and it is hoped that other Christian organizations will follow the example of the Council and the Sunday School Association, pool their funds for headquarters purposes, erect a second unit and make this building in a very far-reaching sense a Christian Headquarters Centre.

After the first of July all mail for the Council and the Kingdom of God Campaign should be sent to this new address.

THE FEDERATION OF CHRISTIAN MISSIONS

J. SPENCER KENNARD Jr.

CONFERENCE ON RURAL PROBLEMS.

As a preliminary to the Annual Meeting this year a special conference has been arranged for those interested in the evangelization of the rural field with Dr. Butterfield. The programme arranged is as follows:—

WEDNESDAY, JULY 22

- 1:30 to 4:00 P.M. Theme, *A Programme for Japan*.
 Reports of the Findings of the conference held under the auspices of the National Christian Council.
- 4:00 to 5 P.M. Social.
- 7:45 to 9 P.M. Prayer Meeting, and address by Dr. Butterfield *The Problem of Rural Reconstruction from the Christian Point of View*.

THURSDAY, JULY 23

- 9 to 12 A.M. Theme, *A Community Building Programme for Rural Areas*.
 Round table conference upon problems Social, Economic and Religious.
- 2 to 4 P.M. Theme, *The Rural Community Parish*.
 Round table conference.
- 7:30 to 9 P.M. Address, by Dr. Butterfield, *Gleanings from Rural Mission Fields*.

FRIDAY, JULY 24

- 9 to 12 A.M. Theme, *The Place of the Missionary in Rural Work*.
 Round table conference.

THE ANNUAL MEETING.

The programme of the Annual Meeting was announced in the last issue. There have been some modifications in the programme, the chief of which is the substitution of Rev. G. E. Bott for that of Rev. H. Hatanaka on *The Church and the City Problem*. Mr. Hatanaka has gone to the United States.

THE CHRISTIAN LITERATURE SOCIETY

AMY C. BOSANQUET

There are many thoughtful older girls now who take a serious interest in the various larger social and political problems which beset their national life; there are also a great many who do not yet care much about such matters for lack of knowledge. Both classes need the Christian point of view. So we are glad to be able to announce a new book written for us by Mrs. Ochimi Kubushiro, called *Women and the Building of the New Japan* (Shin Nihon no Kensetsu to Fujin). It is an inexpensive paper-covered book of 215 pages, packed full of information and straightforward, well-put arguments in the interesting, warm-hearted style which all who know Mrs. Kubushiro will expect. As an experienced leader in W.C.T.U. and other reform movements, international and Japanese, she writes with the confidence of a specialist, who knows her facts. The headings of the chapters are: I. Economic Troubles (chiefly about Prohibition); II. Emancipation from Women's Troubles (chiefly about the movement for the abolition of Licensed Vice); III. Women and the Peace Problem (the League of Nations and other organisations); IV. Politics and Women (women's responsibilities and the Suffrage); V. Labour Problems; Thought Problems; VI. Women and Faith (on God the Father, Prayer, Self-sacrifice, and Women as the motive-power for building up the New Japan).

On June 10 a second book of Meditations by Dr. Toyohiko Kagawa appeared. The former one was called *Meditations about God*, and this companion volume (a collection of addresses) is *Meditations about the Cross*. The green and white paper cover has a striking picture of the three crosses on Calvary, by a Japanese artist. Like the former book, this is published at ten sen, and already (near the end of June) sales are running into the seventh thousand. A few of the chapter headings are: The Cross, the Secret of Christ; The Cross in the Self-consciousness of Christ; The Cross in the Thought of John; The Cross in the Thought of Paul; The Cross and the Art of Death; The Cross and the Realisation of Divine Love; The Cross and the Harmony of Social and Redemptive Love; The Cross and the Social Movement. This shows something of the scope and depth of the studies of this most sacred subject. It is certainly one of the most important books Dr. Kagawa has ever written.

A new set of coloured picture cards, with Bible words on the back, illustrating the *Parables of our Lord*, has been brought out lately and is not yet well known, but will be found very useful for house-to-house teaching and class-work. There are eleven cards in the packet, designed in Palestinian style by Miss Elsie A. Wood.

Another new card picture, good for Sunday Schools, is adapted by the Christian artist, Sadakata Kwaiseki, from his original water-colour painting, which was exhibited at Ueno. It represents Christ standing with outstretched hands, saying, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." The painter studied Buddhist art at one time and believes that this was good training for Christian religious art.

A *Weekly Newspaper for Children*, called *The Sunday Club* (Nichiyo Kurabu) was started at the beginning of June, under the editorship of Dr. T. Kagawa and Mr. Jibu Osaki. It has ten pages, with many illustrations, and is published by C.L.S. at the price of two sen, with reduction for large quantities. It contains articles and stories on a variety of interesting subjects.

A little old C.M.S. book has been revised and is now printed in its seventh edition. It is *An Easy Instruction, suited to all Candidates for Baptism*, in catechism form, by the late Archdeacon A. B. Hutchinson, and it gives simple explanations of the Apostles' Creed, the Lord's Prayer and the Ten Commandments.

It is satisfactory to find that the three publications specially noticed in our report in the April *Quarterly*, all seem to be attracting the public, evidently because they meet existing and urgent needs of the day. They are, Mr. Tagawa's *History of Social Reform*, *A Child of the Morning* and *A Primer for the Tuberculous*. The last named has been approved and recommended since its publication by some leading Japanese doctors, notably by Dr. Hayashi, of the White Cross, whose word, of course, carries weight.

NATIONAL SUNDAY SCHOOL ASSOCIATION

S. YASUMURA

DEDICATION OF THE NEW BUILDING.

The New Sunday School Building, to be known henceforward as the "Christian Hall" (*Kirisutokyo kaikan*), was dedicated on June 16 by Rev. T. Ukai, who is one of the pioneers in the Sunday School Movement in Japan. Among other congratulatory addresses received was one from Baron Sakatani, always a friend of good causes, in which he emphasised the spiritual value of Sunday as a day of rest. While the chief purpose of the Hall is to accommodate the Sunday School Association, the National Christian Council have taken the third floor on a permanent lease and the Tokyo Nichiyo Sekai Sha, the publishing house which handles the Sunday School literature, have also taken offices.

The Hall was built by a Christian Firm, the Hazama Gumi, and the workmen themselves made a collection and contributed towards the building.



"The Christian Hall"—New Headquarters of the Sunday School Association and the National Christian Council of Japan.

At present only half the site has been built upon, the intention being to proceed with the remainder as soon as the demand justifies the expense. The building is a fine one of four storeys, of reinforced concrete, and is earthquake proof. It is a gift of the children of the world to Japan, though Japanese children themselves have had no small share in its erection.

SUMMER CONFERENCES.

No fewer than five Sunday School Teachers' Conferences have been arranged for this year, in Karuizawa, Sapporo, Tohoku, Hiroshima and Kyushu. The first-named which as usual will be the main one is from July 22-30. The Daily Vacation Bible Schools are also being developed in various directions, especially in connexion with Rural Sunday Schools.

THE JAPAN CHRISTIAN NEWS AGENCY

M. S. MURAO

The Annual Conference of the Japan Christian News Agency will be held at Omi-Hachiman from November 5th to 9th. Both members of the J.C.N.A. and others interested in the work of Newspaper Evangelism are cordially welcome. Fuller details will be announced in the next issue.

As a result of the activities of the Agency the number of newspapers inserting Christian articles is steadily growing. The Agency is prepared to send specimen copies of such articles to all who desire them for this purpose.

The number of affiliated organizations now totals twenty-five, a figure higher than ever before. Recently enquiries have been received from Shanghai with a view to using the papers there.

TEMPERANCE AND PURITY NOTES

E. C. HENNIGAR

ANNUAL CONFERENCE OF THE JAPAN TEMPERANCE LEAGUE.

This Conference met this year in this ancient capital of Nara from April 3rd to 7th. The total attendance of representative Temperance workers, gathering from practically every prefecture in the Empire, was over 800. Reports of very marked progress made during the year were received with enthusiasm. There are now 2,111 Temperance societies reported, an increase during the year of 555.

One year ago 54 persons banded themselves together vowing each to organize one new society during the year or else commit *hara kiri* before the

assembled delegates! This band was able to report 85 new societies due to the efforts of members. The band was reorganized with 85 members this year.

The Bill making the use of alcohol illegal before the age of 25 was again defeated in the Diet special committee in spite of most vigorous efforts on the part of Mr. Nagao, M.P., our president.

Two special reports of interest were presented. One dealt with the consumption of saké in the Empire. The average amount of saké manufactured during the five years 1925-29 shows a decrease of 6½% over the previous five years. Figuring this on the basis of *per capita* consumption it represents a decrease of about 10%. This however, is a 16% increase over the year 1913. The total taxes on sake amount to ¥ 20,000,000 per year.

The second report of interest was from Kawai-dani Village, Noto, the first dry village in Japan. (There are now 54 dry, in whole or in part). It will be remembered that when the village school was destroyed by fire five years ago the village was too poor to rebuild. At that time the average amount spent yearly by the villagers in sake was about ¥ 9,000. They figured that five years' abstinence would build a new school and by vote of the Village Council decided to go 'dry' for a five year period. That period has been completed and although the new school building has been paid for, the benefit of their abstinence have been so marked that the Council voted to extend the term for five years further. Mr. Moriyama, Headman of the village gave a very detailed report of village conditions. He gave statistics showing that progress had been made in every department of their life. This village has a population of just over 3000.

In 1925 there were in Co-op. society 369 members with ¥27,819 deposits.

In 1930 " " " " 523 " " 37,973 "

In 1925 " " P.O. Savings by 1787 persons of ¥ 4,797

In 1930 " " " 2546 " 9,395

Health was better. Men reported as able to do twice as much work as before. Patients in the local hospitals decreased steadily year by year from 206 in 1925 to 113 in 1930. In the same period the general Death Rate per 1000 fell from 19.6 to 16.7, and the Infant Mortality likewise fell to 65 per 1000 births as compared to the average for the whole of Japan of 156.

The National Brewers and Distillers League, meeting also April 4-7 in Akita faced the probability (on their own estimate) of a decreased consumption this year of 25% and took the following action (1) To oppose the Twenty-five Year Law and (2) To memorialize the government to forbid all in official positions from in any way supporting or furthering the Temperance Movement.

THE 6TH ANNUAL CONVENTION OF ABOLITION WORKERS.

Over 300 workers in the movement to free Japan from licensed prostitution met in the Young Men's Hall, Tokyo, June 24th-26th. Reports

showed that great progress had been made during the year. While the Bill presented in the Diet was defeated 12 to 6 in the special committee to which it had been referred, that committee considered the question of such importance that it recommended the Diet to appoint a Commission to study the question during the recess. Three Prefectural Assemblies had passed Abolition Bills during the year, which brings the number of Prefectures having passed such bills up to eight.

Thirty-two Prefectures now have Abolition Unions. The Abolition League plans this year to push the campaign in the following prefectures, Aomori, Iwate, Miyagi, Tochigi, Yamanashi, Shizuoka, Aichi, Fukuoka, Kumamoto and in the city of Tokyo. The immediate aim is to secure the passage of Bills in one half the prefectures of the empire as one means of influencing the Imperial Diet.

As there will be general elections in every prefecture this autumn it was decided to make an effort to have men of high character, who would favour Abolition returned to the Assemblies.

Memorials were adopted asking that the Commission at present sitting to consider changes in criminal law be instructed to change the law governing the procuring of girls for immoral purposes, and to make it illegal for employment agencies to introduce clients to the brothels. The following memorial was adopted and carried at once by a committee of eight persons to the Home Minister,—“Considering that the time is fully ripe for the abolition of the barbarous system of licensed prostitution we call upon the government to do away with the system at once.” Memorials were also sent to the governors of prefectures in which abolition bills had been passed calling upon them to give effect to these bills in the very near future.

VISIT OF THE LEAGUE OF NATIONS COMMISSION ON TRAFFIC IN WOMEN.

This Commission, headed by Dr. Bascom Johnson of New York, is at present in Japan. While the authorities gave ample facilities for their investigation, which primarily concerned only the international traffic, yet their movements were somewhat restricted and careful watch was kept on all their intercourse. However it was possible for the Abolition League, the W.C.T.U. and the Salvation Army leaders to lay before the commission all the information they had as to the export of girls and women to China and the ports for immoral purposes. The press, in welcoming the party, was almost unanimous in urging the government to abolish the system which brings disgrace on the name of Japan.

BOOK REVIEWS

JAPAN MISSION YEAR BOOK 1931. Edited by L. J. Shafer. 466 pp. ¥2.50 Published by the Christian Literature Society.

Certain phrases should be kept in stock for the purpose of reviewing the successive issues of the *Japan Mission Year Book*: that some of the best authorities in the country have contributed to it; that it is well got up; that printers' errors are commendably few; that it is indispensable for all who want to know the present situation in Japan; that the whole missionary community is placed under an obligation by its publication and that part of that obligation should be discharged by the prompt purchase of the book. All this is as true of the 29th volume as of those that have preceded it.

And what a list we could make of those who have combined to produce the Year Book! First would come the Federation of Christian Missions as the organisation which backs the enterprise; then the editor and his committee who plan the book and enlist the team. After these would come the writers, some thirty in number, of whom about one-third are Japanese. New talent has been discovered this year but old friends, too, appear and deal with subjects they have made their own, yet always with something new to say. Then the list would take notice of Part IV and mention the necrologist, who packs so much information into such small space, and those who undertake the drudgery of compiling the most useful lists and the statistics. These last well know that they will get more blame for one mistake than praise for ninety-nine accuracies. Last, but duly honoured, would come the printer and binder and the publishing agency. Somewhere high up in the list we ought to find room for those heroes who have the courage to tackle the questionnaire, that modern inquisition which is still unrecognised by the latest English dictionary.

The book begins with the usual general survey which is a useful summary of the outstanding events and features of the year. Those who believe that "man's extremity is God's opportunity" will not be surprised that Bishop Akazawa, writing about the financial situation in relation to Christian work, expresses his conviction that the financial life of a church does not depend upon the material possessions of its members but upon their spiritual condition. As practical ways of meeting the present distress he suggests the closer co-operation of evangelical forces and emphasis upon the simple life, temperance and diligence. The Japanese secretary of the National Christian Council urges that what is wanted and expected from the Christian Church is none other than the unique message of Jesus Christ—a truism that has often been forgotten.

The section on "Christianity, the non-Christian Religions and the State," with chapters by four real thinkers, is one of the most valuable in the book. In particular there is a clear statement of a problem that must sooner or later be faced squarely—the nature of State Shinto. It is urged that if this be a religion it should be put on the same basis as other religions, with due regard to the principle of liberty of religious belief; if it be not a religion it should be freed from those practices which suggest the contrary.

Part II treats of the growing Kingdom under four sections. In that which deals with the Church and Evangelism many will turn eagerly to the pages that tell of the progress of the Kingdom of God Campaign. They will learn that, while there is real appreciation of the encouragement that has come to the churches, there is some "divine discontent" with the measure of the response that has been made so far by the not-yet-Christians. The chapter on Union is another that will surely be read. It is no surprise to find that the chief problems centre around episcopacy. To many this will appear as "a stone of stumbling and a rock of offence," but recent experiences in other countries suggest that stones and rocks may have functions other than destructive ones. May the hope be expressed that the union movement in this country may not lag behind, but that the Church in Japan may learn from the experience of others? The section closes with a list of work that is described as Christian but non-church. The compiler confesses that the results of his survey are not very satisfactory and one suspects that some of the workers concerned will not be altogether happy about their place in this list.

In the section on Christian Education the reviewer noted with special interest how Dr. Schneder responds to a word of encouragement about his old love—the hope of a united Christian university, and how Dr. Kagawa pleads for a fundamental change in educational strategy with an emphasis upon "how to live." The former describes the preliminary survey that is being made in preparation for the coming of the Educational Commission.

Much progress is reported under Social Service and Reform. On the other hand we realise how very much remains to be done and we learn from Miss Cary's article something of the motive that may inspire us in the doing of it. The interesting analysis of the unemployment situation by Guy Converse is probably about the last thing he wrote for the Christian cause in which he spent his life.

A chapter by Dr. Wainright on the Christian and Secular Press will be largely quoted in the home countries, but what will those who thought they knew Japan make of the chapter that follows—the one on Foreign Translations in Current Japanese Literature? Even making allowances for the fact that free use is made of foreign work by Japanese authors, it is surprising to learn that of some ten thousand volumes produced in a year less than five per cent were actual translations. Still more surprising is

the statement that Comparative Religions, Education, World History and Medical Science produced but one translation each!

Part III tells all too briefly about the Christian movement in Formosa but brings a fresh call for the evangelisation of the aborigines. This will find a greater response because of the events of recent months and it is hard to understand why difficulties should still be placed in the way of an approach of this kind. Other methods of pacification have not been so successful that the authorities can afford to hinder a method that has wrought such healthy changes in the lives of aborigines in other lands.

The things that have been noted above are merely specimens of the abundance that has been provided for us. The reviewer put the book to the severe test of taking it as his main reading material on a two days' train journey in the somnolent days towards the end of June and it stood the test!

JOHN C. MANN

ENLIGHTENMENT AND SALVATION, by Rev. R. D. M. Shaw, D.D.,
189 pp. 7.6. Published by Williams and Norgate, London.

Professor Shaw of the Central Theological College, Tokyo, has given us a most suggestive book. All books are suggestive, albeit their intrinsic value varies widely. Dr. Shaw's book is suggestive in more than an ordinary sense. It is suggestive in the sense of stimulating serious thoughts and of elevating noble sentiments. It does great credit to the author's literary ability in putting so many ideas and so much knowledge in a very compact form of a couple of hundred pages.

The subject, "Enlightenment and Salvation," is an immense one, and, I dare say, an endless. Oceans of black ink and mountains of paper of all colours have been consumed in polemics on the subject. Indeed precious red blood has been spilled about it. It is one of those theses to which Carlyle's words may fitly apply—Consider it for the next twenty years or the next twenty centuries, believe it thou can'st, understand never!"

Man is ever in search of enlightenment and salvation. Deeply solicitous, he knows not where to turn,—not so much because he sees no light but because he sees many and conflicting lights in every direction. Our author examines these one by one—not in the spirit of enmity or disdain, but with evident sympathy with whatever truth and promise each contains. He does not ignore as unworthy of serious study, systems of beliefs that differ from his own particular creed. There is not only a tolerant but a comprehensive spirit shown in every page of the book. While treating the most controversial questions he preserves a calm and objective attitude of mind. This enables him to be scientific in his method and to be clear in his style.

There are places where the reader would wish him to dilate more and spare him the trouble of cogitating himself or looking up references. It would take the author volumes to say all he wishes to. But between the covers of a small volume Dr. Shaw had to be concise, and the reader will find that in this very conciseness lies the power to stimulate thought.

When suggestiveness and inspiration can be predicated of any book, it is a work worthy of careful perusal. But Dr. Shaw's book has a higher claim to our admiration; for his readers will say, as I have myself said in finishing the last page—"Thou almost persuadest me!"

INAZO NITOBÉ

EDUCATION AND THE MISSIONARY TASK by a Mission Secretary.—
World Dominion Press, London. 33 pp. Price 6d.

The thesis of this pamphlet is that mission education as a method of missionary work has been tried and found wanting; that education if carried on at all by the Christian forces, should grow out of the life of the Church, but should be given up by the missions. It is not clear just what relation this thesis has to the present attitude of the Chinese Government toward religion in the schools, but it would appear that the author would support his thesis even though the Government should permit free religious instruction in the school. He argues that it is not a missionary's business to teach science, mathematics and history; that nothing can be found in the Beatitudes that regards the educated person as specially blessed; that education can improve environment but has nothing to do with the salvation of the soul. He gives statistics showing the cost of the schools in his Mission and quotes figures which he has collected to show that the schools in his district have failed to develop leaders in the independent churches. He concludes by urging the advantage of using the funds now used in schools for the task of pure evangelism.

It is quite natural that the author should come to the conclusion that he does, his conception of education being what it is. While he does not clearly state what he thinks education to be nor what Christian education is, we would judge from his quotations and references that he looks upon education as the process of imparting a certain body of knowledge, which in the great bulk of the curriculum is "secular" and only in the hours of Bible instruction, in any sense, "Christian." Therefore, he concludes that it makes no great difference whether a Buddhist or a Christian teach mathematics, for example, since it is a body of fixed knowledge of objective value only. Consequently, there seems no sufficient excuse for Christian

Missions to continue to import, at such cost of money and personnel such secular knowledge, which is not essential for salvation and has no relation to it—especially if the “Christian” part of the curriculum is no longer permitted.

A view of education as the process of the unfolding of personality in the environment of the school and a view of the whole curriculum as a set of materials, the handling of which looks to such development, would lead one to a different conclusion. As is well known, the problem presented by this conception of education is being very carefully considered in the United States to-day. Incidentally, the British “public school” ideal is of interest in this connection. The view of education that seems to furnish the background of this article, which divides the curriculum into secular material and religious material—both of which are to be handed on to the student—is, of course, fatal to the securing of adequate results, but an education which looks to the development of dynamic personality becomes a field where Christianity is in a position to make a unique contribution.

The criticism of our present day Christian education should lead to a new conception of what that education is rather than an abandonment of the project altogether. Neither does such a revaluation lead, in our mind, to the conclusion of Dr. J. Leighton Stuart, President of Yenching University, quoted in the *Christian Century* of April the 8th: “Do we promote and support Christian work in other lands exclusively or primarily in order to carry on evangelistic efforts, narrowly conceived as to method, or are we seeking to give expression to the Christ spirit by extending aid where the need is great, trusting our representatives to demonstrate a way of life that brings non-Christians to Jesus by its very winsomeness?” Christian education must do more than “lend aid where the need is great;” it must do more than “demonstrate a way of life;” it must develop a technique that will make it possible for the growing student in his daily contact with the school curriculum to develop attitudes that shall become elements in living, practising Christian personality, integrated in a faith in God in Christ. The Christian school must be something other than an ordinary school ever though it may not have compulsory Bible or chapel in its programme; but this can only be done when the technique of handling subject matter is made the important consideration and resulting personality the aim rather than the imparting of a certain body of knowledge. The difficulty felt by our author has arisen, it seems to us, from his conception of education, which is not uncommon, to be sure, but which is gravely in need of revision if our Christian schools are to fulfil their mission in the Christian movement to-day.

L. J. SHAFER

PERSONAL COLUMN

Compiled by Margaret Archibald

NEW ARRIVALS

- BARBOUR. Miss Ruth Barbour (P.E.) arrived in Yokohama, May 15. Miss Barbour is on the staff of St. Luke's Hospital, Tokyo.
- BEST. Staff-Captain and Mrs. Arthur Best (S.A.) arrived in Japan, June 14, from London, per S. S. Kashgar. Address: Salvation Army Headquarters, Tokyo.
- DOUGLAS. Dr. and Mrs. C. C. Douglas and Miss Charlotte Douglas (M.P.) recently arrived in Japan. Mrs. Douglas will teach English for one year in the the Eiwa Girls' School, Yokohama. Dr. Douglas is spending his year of leave from the University of Southern California in Japan, and their daughter, Miss Charlotte Douglas, has come as a regular missionary of the Methodist Protestant Mission.
- SCHOONOVER. Miss Ruth Schoonover (Y.M.J.) of Fort Wayne, Indiana, arrived in Japan, July 9.
- SCOTT. Professor and Mrs. R. W. Scott (P.E.) arrived in Yokohama, April 14. Professor Scott is on the staff of St. Paul's University, Tokyo.

ARRIVALS

- CUNNINGHAM. Mr. and Mrs. W. D. Cunningham (Y.M.J.) returned on July 9 from furlough spent in the United States.
- FREETH. Miss F. M. Freeth (C.M.S.) returned from furlough on July 4, to resume her work in Miyaji.
- MONK. Miss Alice M. Monk (P.N.) principal of Hokusei Girls' school, Sapporo, returned from furlough in May.
- MOORE. Rev. and Mrs. B. C. Moore (R.C.A.) and children arrived in Yokohama June 10, returning from furlough. They have resumed evangelistic work at Kurume, Kyushu.
- TEUSLER. Dr. and Mrs. R. B. Teusler (P.E.) arrived in Yokohama, June 11. Address: St. Luke's Hospital, Tokyo.

DEPARTURES

- BALLEY. Miss Helen Bailey (M.S.C.C.) sailed on the Tatsuta Maru, July 16, for furlough in Canada.
- BALLARD. Miss B. M. Ballard (J.E.B.) sailed in May, via the Ports, for furlough in England.

- BARBER. Miss Doris Barber (S.P.G.) of the Shoten Kindergarten, has left on furlough.
- BAZELEY. Miss Rose Bazeley (J.E.B.) sailed in May, via the Ports, for furlough in England.
- BEE. Mr. William Bee (J.E.B.) left in May, via Siberia, for furlough in England.
- BEERS. Miss Grace Beers (L.C.A.) of the Jiaien, Kumamoto, sailed from Yokohama, June 20, for furlough in America.
- BERRY. Rev. A. D. Berry (M.E.F.B.) of Tokyo, left July 1, for furlough in the United States, sailing by way of the Ports.
- BIGWOOD. Brigadier and Mrs. E. Bigwood (S.A.) left Japan per the S. S. Comorin, May 14, bound for Kenya, East Africa, where the Brigadier has been appointed General Secretary of that Salvation Army Territory, with headquarters at Nairobi.
- BINSTED. The Right Reverend W. S. Binsted and Mrs. Binsted (P.E.) sail on July 25, on the S. S. Empress of Japan, to attend the General Convention of the Episcopal Church to be held in Denver in September.
- BORTON. Mr. and Mrs. Hugh Borton (A.F.P.), sailed on May 21, for furlough in the United States.
- BRAITHWAITE. Mrs. George Burnham Braithwaite (A.F.P.) and her daughter, acting under the doctor's advice, have gone to England for a short visit, they plan to return early in 1932.
- BURMEISTER. Miss Margaret Burmeister (M.E.F.B.) of Kumamoto, left on June 22, for furlough in the United States, sailing by way of the Ports.
- BURNSIDE. Miss Ruth Burnside (P.E.) left, via Siberia, on regular furlough, June 1.
- CARY. Rev. Frank Cary (A.B.C.F.M.) and three children sailed for furlough in July, going by way of the Ports.
- CHAPMAN. Rev. and Mrs. E. N. Chapman (P.N.) and children, of Isada, Shingu, sailed from Kobe, May 19 for furlough in California.
- CHAPPELL. Mrs. James Chappell sailed on May 28, for Seattle, where she will spend the summer.
- CLAWSON. Miss Bertha Clawson (U.S.M.S.) sailed for furlough in the United States on the Tatsuta Maru, July 16.
- COOK. Misses Henrietta S. and Ruth E. Cook (R.C.U.S.) who have been teaching in the Miyagi Girls' school, return to the United States, sailing from Yokohama on the S.S. Empress of Canada, July 25.
- COOKE. Miss M. S. Cooke (M.S.C.C.) after 22 years in Japan, is retiring on account of her health; she sailed for Canada on the S.S. Heian Maru, from Yokkaichi, July 7.
- COURTICE. Miss Sybil R. Courtice (U.C.C.) of 8 Torii Zaka, Azabu, Tokyo, returned to Canada on furlough in June.
- DURYEE. Rev. E. C. Duryee, (R.C.A.) of Meiji Gakuin, Tokyo, sailed for regular furlough, via the Ports, July 3.

- FEHR. Miss Fehr (M.E.F.B.) of Nagasaki, left the last of June for furlough in the United States, sailing by way of the Ports.
- GALE. Rev. and Mrs. W. H. Gale (S.P.G.) and family of Himeji, sailed on June 25, for regular furlough in Canada.
- GERHARD. Professor Robert H. Gerhard (R.C.U.S.) who has been teaching in the Tohoku Gakuin, Sendai, has returned to the United States, sailing on the S.S. Yasukuni Maru, June 29, via the Ports.
- GRISWOLD. Miss Fanny E. Grisworld (A.B.C.F.M.) sailed in July on furlough and to become emeritus. Address: c/o ABCFM, 14 Beacon St., Boston, Mass.
- HANCOCK. Miss Elizabeth Hancock (P.S.), who has been teaching in the Kinjo Girls' Special School, Nagoya, is sailing from Yokohama on the S.S. Shinyo Maru, July 30.
- HARDER. Miss Martha Harder (L.C.A.) head of the Music Department of Janice James School (Kyushu Jogakuin) at Kumamoto, left the first of July for furlough in America, going via the Ports and Europe.
- HAWKINS. Miss Frances B. Hawkins (M.S.C.C.) sailed from Yokkaichi on the Heian Maru, July 7, for furlough in Canada.
- HENTY. Miss A. M. Henty (C.M.S.) sailed July 11, via Canada, for furlough in England.
- HOARE. Miss D. Hoare (J.E.B.) sailed in April, via the Ports, for furlough in England.
- HODGES. Miss Olive I. Hodges (M.P.) of the Eiwa Girls' School, Yokohama, sailed on July 28, for furlough in the United States.
- JENKINS. Rev. and Mrs. Rees C. Jenkins (S.P.) and children of Tokushima sailed from Kobe early in July for furlough in the United States.
- KNAPP. Deaconess S. T. Knapp (P.E.) sailed from Yokohama, June 4, for a summer in the United States.
- LINDSAY. Miss O. C. Lindsay (U.C.C.) of the Shizuoka Eiwa Girls' School, sailed on furlough on the Tatsuta Maru, July 16.
- LUSBY. Miss Mabel Lusby (Y.M.J.) has returned to her home in Grayson, Kentucky, sailing by way of the Ports.
- McKIM. Mrs. John McKim (A.E.) of Tokyo, sailed for Honolulu on June 18.
- McKINNON. Miss Claire McKinnon (Y.W.C.A.) former Financial and Publicity Secretary of the National Council of Y.W.C.A. in Japan, sailed to America, on account of ill health, after ten years of service in Japan.
- McWILLIAMS. Rev. and Mrs. W. R. Williams (U.C.C.) and family of Kanazawa, sailed on the S.S. Heian Maru from Kobe, July 6.
- MILLER. Dr. and Mrs. L. S. G. Miller (L.C.A.) of Kyushu Gakuin, Kumamoto, left Yokohama on May 7 for furlough in the United States.
- MOORE. Rev. and Mrs. Lardner W. Moore (P.S.) and children of Gifu, sailed on the Asama Maru, June 4, for furlough in the United States.
- MORAN. Rev. and Mrs. S. F. Moran (A.B.C.F.M.) and children sailed in July by way of Europe, for furlough in the United States. Address: ABCFM. 14 Beacon Street, Boston, Mass.

- MUYSKENS. Mrs. Louise S. Muyskens (R.C.A.) of Ferris Seminary, Yokohama, sailed from Yokohama July 3, via the Ports, for regular furlough in the United States.
- NICODEMUS. Professor and Mrs. F. B. Nicodemus (R.C.U.S.) and son sail for the United States on furlough on the S.S. Empress of Japan, July 27. Professor Nicodemus has been a teacher in the Tohoku Gakuin, Sendai.
- NORMAN. Rev. C. E. Norman (L.C.A.) Manager of the Fukuoka Newspaper Evangelism Office (Shinseikwan), together with Mrs. Norman and their two children, left Yokohama April 21, for furlough in America.
- OUTERBRIDGE. Dr. and Mrs. H. W. Outerbridge (U.C.C.) of Kwansei Gakuin, Nishinomiya Shigai and family sailed from Kobe on the S.S. Chichibu Maru, June 30.
- PARSONS. Miss Maude Parsons (M.E.F.B.) who has been connected with the Girls School, Aoyama Gakuin, since September 1, has gone to China to take up her missionary work with the Methodist Board there. She was loaned to Aoyama Gakuin for one year, *en route* to China.
- PHELPS. Mr. G. S. Phelps (Y.M.C.A.) sailed on the Taiyo Maru on June 18, for a three months' business visit in the United States and Canada. He will attend the World's Committee conferences of the Y.M.C.A. in Toronto and Cleveland.
- POTTS. Miss Marion Potts (L.C.A.) Head of the English Department of the Janice James School at Kumamoto, sailed from Yokohama, April 21, for furlough in the United States.
- RORKE. Miss Luella Rorke (U.C.C.) of Shizuoka, sailed on furlough on the S.S. Tatsuta Maru, July 16.
- SAMPSON. Miss Margueretta E. Sampson (M.P.) left on furlough, June 29, via Palestine and Europe. Home Address: Kinde, Mich.
- SHAFFER. Rev. and Mrs. L. J. Shafer (R.C.A.) and children, of Ferris Seminary, Yokohama, sailed on furlough, May 21. Mr. Shafer will participate in the Centenary Campaign of the Board of Foreign Missions of the R.C.A. during the coming year.
- SHIVEY. Dr. and Mrs. B. F. Shively (U.B.) and sons of Kyoto sailed for the United States on furlough, June 30.
- SMYTH. Major Annie Smyth (S.A.) left Japan on the S.S. Atsuta Maru on June 15, for furlough in New Zealand.
- SPENCER. Rev. and Mrs. Robert S. Spencer (M.E.F.B.) and children of Fukuoka, left the last of June for furlough in the United States.
- STONE. Rev. A. R. Stone (U.C.C.) of Nagano sailed on the S.S. Empress of Canada from Yokohama on June 27, for furlough in Canada.
- STOWE. Miss Mary E. and Grace H. Stowe (A.B.C.F.M.) sailed in July for furlough in the United States. Address c o ABCFM, 14 Beacon St., Boston, Mass.

- THORLAKSSON. Rev. and Mrs. S. O. Thorlaksson (L.C.A.) and family left Kobe on furlough on May 22, going via the Ports and Europe.
- TRUEMAN. Mr. and Mrs. G. E. Trueman (Y.M.C.A.) and family sailed from Yokohama on the Empress of Asia on June 13, after twenty years of missionary service in Japan. Mr. Trueman has accepted a call from the Montreal Y.M.C.A. to become Associate Metropolitan General Secretary.
- VAN KIRK. Miss Anna S. Van Kirk (P.E.) of St. Barnabas' Hospital, Osaka, sailed on July 2, on the S.S. Chichibu Maru for regular furlough.
- WARD. Miss Ruth C. Ward (W.A.B.F.M.S.) of Soshin School, Kanagawa, sailed on April 9, for furlough in the United States.
- WEED. Miss Helen I. Weed (R.C.U.S.) sailed on furlough on June 29, on the Yasukuni Maru, via the Ports. Miss Weed has been a teacher in the Miyagi Girls' School, Sendai.
- WILKES. Mr. and Mrs. Paget Wilkes (J.E.B.) have returned to England, after spending a year in Japan, visiting the work. They sailed in May, going by way of Canada.
- WINN. Mrs. Thomas C. Winn (P.N.) of the Hokuriku Girls' School, Kanazawa sailed on April 7, from Kobe, going to Pasadena, California.

CHANGE OF LOCATION

- BRAITHWAITE. Mr. George Burnham Braithwaite (A.F.P.) from Onuki Machi, Ibaraki Ken, to 5 Hikawa Cho, Akasaka Ku, Tokyo.
- GRESSITT. Mr. and Mrs. J. F. Gressitt (A.B.F.M.S.) and family have moved to 14 Dai Machi, Mita, Shiba Ku, Tokyo.
- MORGAN. Miss Agnes E. Morgan (P.N.) has moved from Matsuzaka to Shingu.
- PAINE. Miss Margaret R. Paine (P.E.) formerly of St. Agnes' School, Kyoto, has taken up residence in Obama, Fukui Ken, where she will work during the absence of Miss Grace Denton.
- PARKINSON. Rev. and Mrs. W. W. Parkinson (A.B.F.M.S.) have moved to 2 Hiroo Cho, Azabu Ku, Tokyo.
- SMITH. Miss Eloise Smith (M.E.) formerly of Kumamoto has been stationed in Seoul, where she will assist Miss Starkey in the work among the Japanese. Her address is 1-21, Takezoe Cho, Keijo.

BIRTHS

- MARTIN. A daughter, Anne Elizabeth, born to Rev. and Mrs. David P. Martin (P.N.) of Yamaguchi, at St. Barnabas' Hospital, Osaka, May 29.
- DAVIDSON. A daughter, Irene Maud, to Ensign and Mrs. Charles Davidson, Tokyo, at St. Luke's Hospital on May 16.

MARRIAGES

DENNIS-BENNINGHOFF. Miss Katherine Benninghoff, daughter of Dr. and Mrs. H. B. Benninghoff (A.B.F.M.S.) of Waseda Hoshien, was married on June 25, to Mr. L. C. Dennis of Yokohama, at the Scott Hall Chapel, Waseda, Tokyo. Their home will be in Yokohama.

SIPPLE-MARTIN. (R.C.U.S.) Miss Edna M. Martin of Yamagata was married on July 2, to Professor Carl S. Sipple of the Tohoku Gakuin, Sendai, at 168 Higashi Sambancho, Sendai, the Rev. Carl D. Kriete officiating.

SMITH-BARNARD. Miss Doris F. Smith (A.B.C.F.M.) was married on June 30, to Rev. Eugene Barnard (P.N.) at the Union Church, Tokyo.

DEATHS

BRAITHWAITE. George Braithwaite (J.B.T.S.) on June 18, at his home in Tokyo, in the 71st year of his age and the 46th of his service in Japan.

BROWN. Mrs. Almira Dean Brown (M.P.) missionary to Japan from 1900 to 1905, died at her home in Los Angeles, California in February.

IMBRIE. Mrs. William Imbrie (P.N.) missionary to Japan from 1875 to 1922, died in Newburgh, New York, March 24.

MACDONALD. On July 18, at a nursing home in London, Ont., Canada, Miss Caroline Macdonald, L.L.D., missionary in Japan from 1904-1931.

MISCELLANEOUS

FISHER. Mr. and Mrs. Galen M. Fisher of the Institute of Social and Religious Research, New York, formerly connected with the Y.M.C.A. Movement in Japan, spent two weeks in Japan during June in the interest of the Laymen's Missionary Inquiry.

NIISHIMA. The report in the Press that Mrs. Niishima, widow of the famous educator, has entered the Buddhist Faith is incorrect.

RICHARDSON. During the furlough of Miss Henty, Miss C. M. Richardson (C.M.S.) of Tokushima, will edit the C.M.S. Japan Quarterly.

QUARTERLIES WANTED

The Publishers would like to have a few copies of the Japan Christian Quarterly of the following dates:

1926, January, October, December. 1927, October. 1928, January. 1930, April. 191.

Also, a complete set of the Japan Evangelist, from the first issue. Confer with the publishers,

KYO BUN KWAN, Ginza Tokyo.

WHO'S WHO IN THIS ISSUE

- DR. T. KAGAWA is too well-known to need introduction. He is at present on his way to the United States on a visit to American Colleges.
- PROFESSOR TAKEO IWAHASHI, M. A. of Edinburgh University, is on the staff of the Kansai Gakuin. He is the author of various books including one on his spiritual experiences since becoming blind.
- REV. H. F. WOODSWORTH is also on the Staff of the Kansai Gakuin as well as on the Editorial Board of this magazine. He came to Japan in 1911 and is a missionary of the United Church of Canada.
- PROFESSOR JOHANNES LAURES, Ph. D. of Columbia University is the author of various books on political economy and other subjects. He is on the staff of the Jochi University and is a member of the Society of Jesus.
- MISS HELEN BOYD is a member of the S.P.G. and was formerly on the staff of the Cheltenham Ladies' College.
- MR. S. AOKI is the Secretary of the League of Nations' Association in Japan and is a member of the Methodist Church.
- MR. DAIKICHIRO TAGAWA, M.P., is the Principal of the Meiji Gakuin and one of the leading laymen in the Christian Movement. He is a member of the Presbyterian Church.
- PROFESSOR KEN ISHIWARA is on the Staff of the Tohoku Imperial University and a member of the Presbyterian Church.
- DR. D. S. SCHNEDER, D.D., LL.D., is President of the Tohoku Gakuin. He has been 44 years in Japan and is a member of the R.C.U.S.
- MR. SOICHI SAITO is the chief Secretary of the Tokyo Y.M.C.A. He is a Baptist.
- DR. DANJO EBINA, late President of the Doshisha University, is one of the veterans in the Christian Cause in Japan. He is a member of the Congregational Church.
- MR. M. SAKURAI is a member of the Methodist Church and was formerly a Professor at the Kansai University. He is now secretary of the Japan National Committee of the World Conference for International Peace through Religion.
- REV. SNEYD OGBURN is on the Staff of the Kansai Gakuin, and is a member of the M.E.S.
- REV. J. C. MANN is the Secretary of the C.M.S. Japan Mission, and an ex-Chairman of the Federation of Christian Missions.
- DR. I. NITOBÉ is a member of the House of Peers and of the Society of Friends. He was for many years one of the chief secretaries of the League of Nations at Geneva.
- REV. L. J. SHAFER is the Editor of the Japan Mission Year Book and is Principal of the Ferris Seminary of the R.C.A.

THE MEIJI PRESS

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